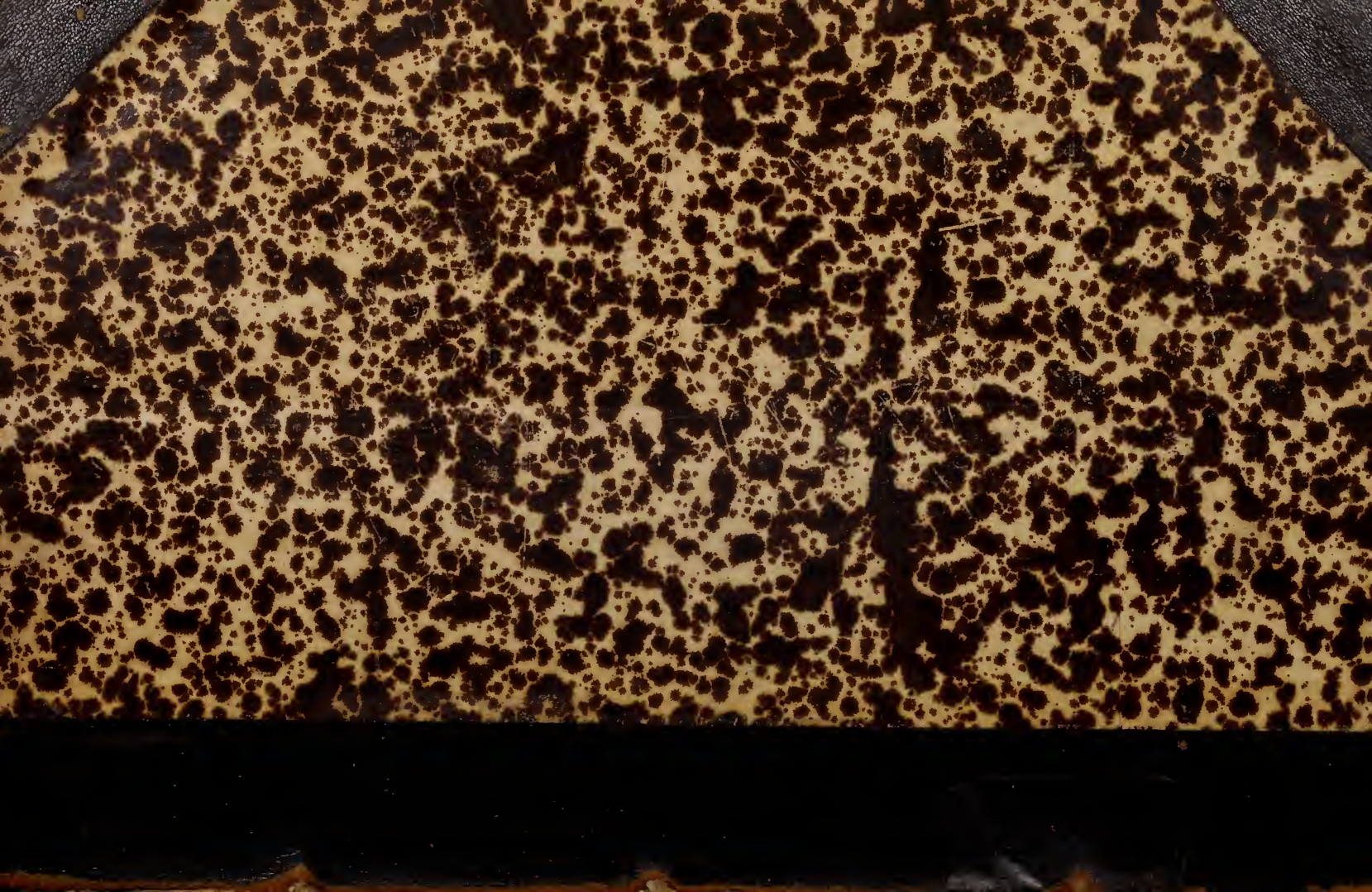

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THE

MISSIONARY HERALD.

VOL. LXXXIX. — MARCH, 1893. — No. III.

WE are happy to announce that the receipts for January from donations were over $8,750 in advance of those for the corresponding month last year, and from legacies nearly $25,000 in advance, so that the total advance was $33,620.40. For the first five months of the fiscal year the gain from donations was $22,641.24, the loss from legacies $9,341.53, a net gain of $13,249.71.

This is an excellent beginning for the first month of 1893. We trust that February and March will follow the good example. The missions are anxiously waiting for the needed $100,000 advance. May they not wait in vain!

THE telegram from Constantinople, given in the daily press of February 11, is all the intelligence we have concerning the reported riot at Marsovan, in which the Girls' School building, in process of erection, is said to have been burned. Had there been anything more serious than the destruction of property we should doubtless have received a direct dispatch from our missionaries on the ground. But these disturbances, occurring of late in so many parts of the Turkish empire, are indications of restlessness and hostility to missionary work which may well make us thoughtful and prayerful.

THERE are some hopeful signs that a better sentiment is beginning to prevail among our legislators, as well as throughout the country, in reference to a modification of the anti-Chinese legislation which now disgraces our statute books. The representatives of missionary and other organizations, who recently appealed to Congress for changes in the law, were well received, and it is to be hoped that success may crown their efforts.

THE churches in Eastern Massachusetts are now enjoying the presence and the addresses of Dr. John G. Paton, of the New Hebrides Mission. It was not his purpose in coming here to make so long a stay, but he has been so cordially welcomed and his addresses have awakened so much interest, not merely in his own particular work but in the cause of missions in general, that his stay has been prolonged. His simple faith, his evangelical spirit, his sublime courage, accompanied by the sincerest humility, have produced a profound impression, and the story of the triumphs of the gospel among the cannibals of the New Hebrides has convinced many that the gospel of Jesus Christ is the divinest of all instruments for the temporal as well as the eternal salvation of man.

In the report of our receipts on another page, acknowledgment is made of $2,202, under the head of "Advanced Contributions for 1893." Doubtless other gifts, acknowledged among the regular donations, might have been put to this account had the donors made them known as such. We call attention to this special account, and would suggest that our friends, in forwarding contributions that are beyond what they usually make, and which they wish to be used for increased appropriations, should report the fact, that such extra gifts may be acknowledged in the column of "Advanced Contributions for 1893."

As to the need of such contributions to meet urgent wants of the missions not yet provided for, see the article in the *Missionary Herald* for January, page 8. Letters are now coming in from the various missions, deploring the insufficiencies of the appropriations made them for this year, which must necessitate cutting off a large part of their evangelistic work and the dismissal of native helpers; for, though this evangelistic work is most fruitful, this is where the cutting must come. The Board is obliged, of course, to maintain its missionaries already in the field; and beyond this there does not remain enough to supply the preachers and teachers now enrolled. The statement from the Madura Mission, given on another page (save in the matter of the famine), is in substance what might be said of all our missions in China, Japan, India, and Turkey. Advanced contributions are imperatively needed sufficient to maintain, at the least, the present native agency. This agency ought to be largely increased, and a little money will go a great way in this branch of the work. There are two sources from which help can come in the present distress: —

(1) From new givers, of whom there should be many every new year. Cannot the reader find and interest one such, so as to secure an offering?

(2) From "Advanced Contributions" from those already giving. Cannot such givers, moved with compassion for the multitudes "without God, and without hope in the world," come to the rescue now with somewhat larger gifts, as God has prospered them? How much owest thou unto thy Lord?

Again we make a plea, in behalf of native preachers and teachers in several of our missions, especially those in Turkey, for the gift of volumes of Notes upon the International Lessons of last year or of any previous year. Notes like those of Dr. Peloubet or Dr. Pentecost are greatly desired, and will be very useful to the pastors and preachers in our missions who are able to use the English language. Volumes for 1892, or any previous year, fowarded to Mr. C. E. Swett, 1 Somerset Street, Boston, Mass., will be thankfully received and sent at once to do good work in foreign lands.

It is sad to receive such reports as are now coming concerning the prospect of a famine in Southern India. The letter of Mr. Jones on another page will show how the pressure of want affects the Pasumalai Institution. Mr. Chandler, of Madura, writes that the heavy rains, which usually come at the end of autumn, had nearly ceased, and that the prices of food were not far below famine rates. The fact that there was nearly a food riot in the bazaars of Madura may be taken as an indication of the serious state of affairs. May the Lord send the rains from heaven!

A PLEASANT communication appears in an English paper published in Japan concerning the work of the Hospital and Training School for Nurses connected with the Doshisha at Kyōto. The writer frankly admits that he has shared for years the opinion that the missionary in Japan is a superfluity. He says that when the Doshisha was established some sixteen or seventeen years ago he was skeptical of its being able to do any good; but he adds: "Now I cannot shut my eyes if I would to the fact that it has been instrumental in causing many young men and others to lead better lives, and it has also been the means of relieving much suffering." Of the change which has taken place in reference to the mission and its adherents he says: "I have seen a mob follow its members on their return from a prayer-meeting, mocking their songs and indulging in other riotous behavior, but that was years ago; they have long since left that off, and now they go about without the least molestation and are generally respected." This writer says that he spent a day at the hospital watching Dr. Berry and Dr. Buckley in their work, which profoundly interested him. The kindness and care shown the patients by physicians and nurses are specially commented upon. He also refers to the fact that some years ago, when the government was seeking a competent physician for their hospital, they offered Dr. Berry 5,000 yen per annum to take the place; a tempting offer, which he refused that he might devote himself to missionary service. It means a great deal when this writer, who had been so skeptical, adds: "When I bade adieu to him [Dr. Berry] it was with much greater respect than I had previously had of missionary work, at least of one branch of it."

Two incidents recently reported by our missionaries in China may be taken as illustrating the growth of kindly feeling on the part of the natives. Dr. and Mrs. Peck write that on reaching Pang-Chuang, on their return to China, they were cordially welcomed by the natives, and had not been in their compound an hour before a deputation of village elders, not church members, came to pay their respects and express their satisfaction. Mr. Kingman, of Pao-ting-fu, speaks of a tablet nine feet high, in blue and gold, with the Commandments engraved upon it, which he had prepared for the new chapel. For this purpose the Commandments were written out, as an act of friendship, by the literary chancellor, now residing at Pao-ting-fu, a *Han Lin*, the highest literary degree in China, and a personal friend of the viceroy's. This is in striking contrast to the hostility manifested toward missionaries in some parts of the empire.

IN the interest of its new "Forward Movement," the friends of the London Missionary Society observed the week from January 22 to 29 as a special week of self-denial and prayer. The proceeds of the "Self-denial Week" observed a year ago were nearly $50,000, and it is expected that a larger sum will be raised this year. The appeal is not for increased subscriptions, according to the method employed by many English societies, but for an extra amount to be saved by the practice of some economy during the week, the proceeds to be given to the foreign missionary cause. The increase of money in the missionary treasury is not the sole, or even the chief benefit to be derived from the observance of such a period of self-denial. The daily thought during the week of the

work to which Christ calls his people, and the daily consideration of what *might* be given for the spread of his kingdom, will doubtless prove a most valuable means of grace to many souls. It is to be feared that multitudes are thoughtless about their obligation to live for the kingdom of Christ, and they do not know, simply because they do not consider, how much they could contribute, if they were disposed, for the advancement of that kingdom throughout the world. Might there not be some concerted plan by which Christians in America, in all branches of the church of Christ, should unite in the observance of such a week of self-denial? It might prove a greater blessing even than the Week of Prayer.

The Buddhists of Japan have agreed that each of their sects should send its own delegate to the World's Fair at Chicago. Each sect seemed unwilling to entrust the defence of its views to some one who, though he might be a Buddhist, would not hold its special form of faith. *The Japan Mail* asserts that the Buddhist press no longer teems with denunciations of Christians, but that it still harps upon the assertion that Christians are by their creed prevented from being patriots and loyal subjects. One of the Buddhist journals in seeking to account for the coming of so many Christian missionaries to Japan affirms that they leave their own country because they find that Christianity is no longer advancing there, and they go elsewhere in hope of perpetuating its influence amid the surroundings of semi-civilization. The *Mail* affirms that in the native religious press more or less is to be found every month on the subject of the Buddhist priesthood. A prominent Buddhist paper names three prominent failings: (1) idleness and inactivity; (2) immorality, and (3) disloyalty to the faith. The decay of morality is attributed to the priesthood, who fail to check vice and to set an example of activity in good works.

The political situation in Japan is not such as to promote quietness among the people and attention to spiritual concerns. The Japanese are intensely desirous of treaty revision, but such revision, so far as the assent of many of the foreign powers is concerned, depends upon the establishment of new civil and criminal codes which shall assure the world that Japan intends to govern itself according to fixed and just laws. The preparation of these codes has been in progress for many years, and it has been hoped that they would soon be enacted as part of the law of the land. But recently by act of the Diet and the Sovereign, the consideration of these codes has been indefinitely postponed. This seems to be a decided step in retrogression, and will unquestionably lead to the postponement of treaty revision, and this very likely will result in much political unrest. There seems also to be a conflict between the Cabinet and the Diet. A telegram from Yokohama, January 24, states that the Diet had refused to sanction the budget of expenditures, and the Mikado had prorogued the Diet for two weeks.

Though six sevenths of the people of India can neither read nor write, there is still a vast mass of readers, no less than 18,000,000, who have been taught either in mission schools or in schools established by the government. Who can estimate the vast influence of these schools already exerted and to be felt yet more and more throughout the Indian empire?

Canon Robertson, who for a series of years has prepared with great care an annual summary of British contributions to foreign missions, has issued tables covering the year 1891. The following are his totals: —

Church of England Societies	$2,697,550
Joint Societies of Churchmen and Nonconformists	1,031,650
English and Welsh Nonconformist Societies	2,281,740
Scotch and Irish Presbyterian Societies	1,051,530
Roman Catholic Societies	45,075
Total British contributions for 1891	$7,107,545

This total is about $800,000 less than we give in the table furnished for the American Board Almanac by our correspondent in London. The difference may be largely due to the fact that many of the reports sent by our correspondent were brought down to April or May of 1892.

Rev. Mr. Wyckoff, of the Arcot Mission of the Reformed Church, writes to *The Mission Field* of a visit he made with our Madura Mission in September last, and especially of a remarkable consecration meeting held in the Eastgate Church of Madura city, to which church we referred in an editorial paragraph in the January number of the *Missionary Herald*. Nearly 500 Christians were present, besides the missionaries, and Mr. Wyckoff says: "I have never attended a meeting of Indian Christians where the spiritual fervor seemed to approach so nearly to white heat. A dozen or more would be on their feet at the same time, ready to speak or pray, but the whole meeting was conducted with quiet decorum, although continued long beyond the appointed hour for closing. It was very inspiring to attend such a service so soon after my arrival in India, and it served to dispel the gloom that had come over me as I again witnessed the horrors of heathenism on first landing."

Mr. Roberts, of Kalgan, reports two recent trips into Mongolia, and that he has secured a Mongol teacher and hopes to attain a sufficient use of the language to carry on the work among these interesting but scattered people. A young Mongol, a lama, twenty-two years of age, has asked to come to Kalgan to study with Mr. Roberts during the winter. Mr. Roberts speaks of the Mongols as extremely friendly, probably because of their love for the lamented Mr. Gilmour who did so much work among them.

We are glad to see that the English Church Missionary Society, which is doing such noble work, has received a large bequest, — $250,000, — one half of which is to be devoted exclusively to purposes connected with missions in China. This bequest was made by a clergyman, Rev. James Spurrell, who also gave $50,000 to the Moravian Missionary Society, besides large sums for various religious and charitable objects in Great Britain.

It is interesting to hear that one of the Christian young men at Bailundu, Mosu, who is a deacon of the church, in addition to his other services, is able to play upon an accordion, the gift of friends in Oberlin, Ohio, and, with other young men, he goes with this instrument to neighboring villages on the Sabbath and does excellent service with his musical powers.

A DISPATCH of January 6, from Shanghai, refers to an incipient riot at the city of Nankin. The report given of the occasion of the riot seems ludicrous enough, and yet it shows what suspicions are entertained by the Chinese, and how difficult it is to remove from their minds the prejudices which they have entertained. It is said that the missionaries had provided a Chinese boy with a glass eye — a fact which fell in with the suspicions of the Chinese that the foreigners have a way of plucking out the eyes of their converts. Possibly they thought that, having been discovered in their nefarious transactions, they had replaced an eye they had plucked out with one of glass. But whatever their suspicions, the riot called for the interference of the officials, and the moving up of the American war-ship *Monocacy* to Nankin.

IN the December number of the *Missionary Herald* was a brief paragraph presenting the needs of the people in Choonkoosh, Eastern Turkey, who were doing their utmost to secure a building for church and school, and, for special reasons, aid to the amount of $660 was asked. With great gratitude we can report that a brief note has been received from a layman referring to the paragraph, and simply saying, "I will take it." What help and what joy this aid will give to a Christian community in Turkey which is as a light in a dark place!

THE latest report we have seen of the Brahmo Somaj is in a letter of Rev. Mr. Tomory in *The Free Church of Scotland Monthly*. These followers of Keshub Chunder Sen are retaining their organization at Calcutta. On every Sabbath about 400 students hold what they call "a prayer-meeting," and on Sunday evening the hall is crowded with an audience of from 700 to 800, chiefly students. This service has been held for the past five years. Mr. Tomory says that this Brahmo system gives play to the religious susceptibilities and at the same time does not involve a break with Hinduism. Its adherents can still retain caste and avoid social ostracism while satisfying themselves by holding of some spiritual ideas which are quite at variance with Hinduism. In one sense these people seem very far from accepting Christianity; they have not the moral courage to follow their convictions but content themselves with a compromise which is fatal to the development of high character. They have strong religious emotions, but nothing of the martyr spirit. "In Brahmoism they have found a halfway house that entirely suits their conceptions."

REV. O. H. GULICK, while on his way from Japan to the United States for his well-earned period of rest, has spent some time in his native land, the Hawaiian Islands, where he finds no less than 20,000 Japanese who constitute a hopeful class for missionary work. He speaks of these Japanese laborers on plantations as removed from the influence of Buddhist priests, and also as free from the opposition of family and kindred, and hence able, if so disposed, to listen to gospel teaching. The Methodist Board of Missions has passed over its work among the Japanese in the Hawaiian Islands to the Hawaiian Board. Three evangelists have come from Japan, selected from the Kumi-ai churches, at least two of whom have been students in the Doshisha. But more laborers are needed to reach these 20,000 Japanese. Mr. Gulick has been able to do something in their behalf in preaching in the churches and also in visiting the sugar plantations where they labor.

We have nothing but praise for the devotion manifested by the Moravian Church in the matter of foreign missions. They certainly lead all other churches in personal consecration to the work. A greater percentage of its members are engaged in personal service in foreign lands than from any body of Christians in the world. Having said this it is only appropriate to say, in reference to the contributions of the Moravians, that their own financial statements show that the contributions they receive from friends in other Christian churches quite exceed those from their own members. The statement in *Periodical Accounts* for September, 1892, is that the contributions from their own members on the Continent of Europe amount to $4,403, in Great Britain and Ireland $5,387, in North America $11,359; a total of $21,144. The contributions from friends of other Christian churches on the Continent of Europe amounted to $25,515; from friends in Great Britain and Ireland, $20,533, and in North America $96; in all, $46,144. The legacies amounted to $30,068, but the report does not indicate whether these came from members or from friends. So far as donations go, it appears that the contributions to Moravian missions from those not members of the society are double those contributed by the church itself. This shows the confidence which is felt in the wisdom and devotion of Moravian missionaries, and it suggests the caution which should be exercised in estimating the percentage of gifts by various bodies of Christians.

ALOHA! HAWAII!

Recent events at the Hawaiian Islands have awakened unwonted interest throughout the United States. It is not the first time that these Islands have attracted the attention of our people. Eighty-four years ago the sight of a dark-skinned lad weeping as he sat on the doorstep of one of the buildings of Yale College deeply stirred the hearts of a number of Christian men, and when it was known that this waif from the Hawaiian Islands was in tears because he desired the learning which would fit him to become a useful man among his people, the churches of New England were greatly aroused. So deep was this interest that ten years later, in 1819, a company of fourteen men and women set sail from Boston to undertake the work of Christianizing Hawaii. It was a long voyage of 163 days, to a land about which little was known save that its inhabitants were naked savages and were accustomed to make human sacrifices to their idols. These pioneer missionaries were followed, during a long series of years, by many reinforcements. The blessing of God crowned their labors, and the natives, who had been led by a strange Providence to throw away their idols, were brought under power of Christian truth. The first missionaries grew old and died, their eyes having been permitted to see the salvation of God among the people for whom they gave their lives. Under the influence of the gospel, as preached by these men from the United States, savagery ceased, the disgusting rites of heathenism gave place to songs of devotion and praise, and Hawaii became a Christian nation. Just fifty years ago she was recognized by the nations as an independent kingdom. The progress she has made since Christian civilization reached her has been commendable, when we consider the condition

in which she was found eighty-two years ago, and though the native stock has not proved as strong as was hoped, yet multitudes of her people, from those who have sat on the throne down to the humblest citizen, have honored the Christian name. For the evangelization of Hawaii the American Board has expended not far from a million and a half of dollars, and its missionaries have been the chief agents under God in the mighty transformations that have been witnessed among those beautiful islands of the Pacific.

By the census of 1890 the total population of the islands was 89,990, and a more recent *estimate* makes the population nearly 100,000. Owing to various causes, specially the vices introduced in connection with the foreign trade, the native population has decreased till at the time of the last census it numbered 34,436. Aside from these there were, in round numbers, about 6,000 half-castes, 15,000 Chinese, and 12,000 Japanese, the number of the latter, however, having largely increased within the past twelve months. There were about 2,000 Americans, and about 7,500 born on Hawaii of foreign parentage. The total area of the islands is 6,540 square miles, somewhat less than that of the State of Massachusetts. The growth of commerce is seen in the fact that within thirty years, from 1860 to 1890, the imports increased in value from $1,223,000 to $6,962,000, while the exports increased from $807,000 to $13,282,000. Seventy-five per cent. of the imports came from the United States, while practically nearly all the exports were to this country.

By the last reports there were on the Islands 178 schools, ninety-four of which are termed "Government English Schools," thirty-six "Government Native Schools," and forty-eight "Independent." Among these are a college, seminaries and boarding schools, and a theological training school. In all these institutions there are 10,000 pupils, certainly a goodly proportion of the population. We have no record of the churches save of those connected with the Hawaiian Evangelical Association, but embraced in this Association are fifty-nine native churches having 5,427 communicants, besides eleven other churches for American, Chinese, Japanese, and Portuguese residents, with a membership of 1,190.

These facts indicate the vast transformation which has taken place since the missionaries of the American Board first faced heathenism on Hawaii. The change has been largely the result of the labors of those consecrated men and women. Other influences, doubtless, have contributed to the development of the Islands, but these have been secondary, and of themselves could never have placed this island group in the favorable condition in which it is now found. If the petition for annexation now coming to the United States should be granted and Hawaii be received as a territory of the Union, it may well be taken as a gift of foreign missions to our nation.

As to this question of annexation in its political bearings, it is not for us here to speak. But it is proper to say that facts which are not denied seem fully to justify the action taken in displacing the Queen and forming a provisional government. Prior to the violent attempt of the Queen to abrogate the Constitution which she had sworn to support, she had startled her order-loving citizens by approving bills legalizing the sale of opium and giving a home on Hawaii to the infamous lottery scheme recently driven out of Louisiana. The worst influences were becoming dominant, and the violation of her most solemn constitutional

obligations, against the remonstrances of her own chosen ministers, naturally and justly led to her deposition. The men who are foremost in the new régime are the best men at the Islands. Many of them are sons of American missionaries, born on Hawaii, who deeply love their native land as well as the land of their fathers. They are the men who, as a class, love order and righteousness and who seek the social, moral, and religious prosperity of the Islands. They see the perils which threaten them if the worst element in the population become dominant, and as patriots, seeking the best interests of their institutions and homes, they ask for union with the nation nearest to them, from which many of them came and to which they are so deeply indebted for what they are and what they have. Their request is most natural. Is there any good reason why it should not be granted?

The late Secretary Anderson, in his volume on the Hawaiian Islands, written after his visit there, when alluding to the eager assemblies which greeted him and of their crowding about him to shake hands, with their alohas, says: "That word *aloha* is their characteristic word. If they have not words to express some of the greater ideas, they certainly have a word expressing one of the sweetest, richest sentiments of the human heart — ALOHA. It means *Love to you.* I never wearied with the repetition, though I repeated it thousands of times."

Whatever may be the result of the present negotiations for annexation, the American Board would cordially greet those whom she would call her children from Hawaii, and say with deep sincerity, "Aloha! aloha!"

SKETCH OF SIVAS STATION, WESTERN TURKEY.

BY REV. A. W. HUBBARD, OF SIVAS.

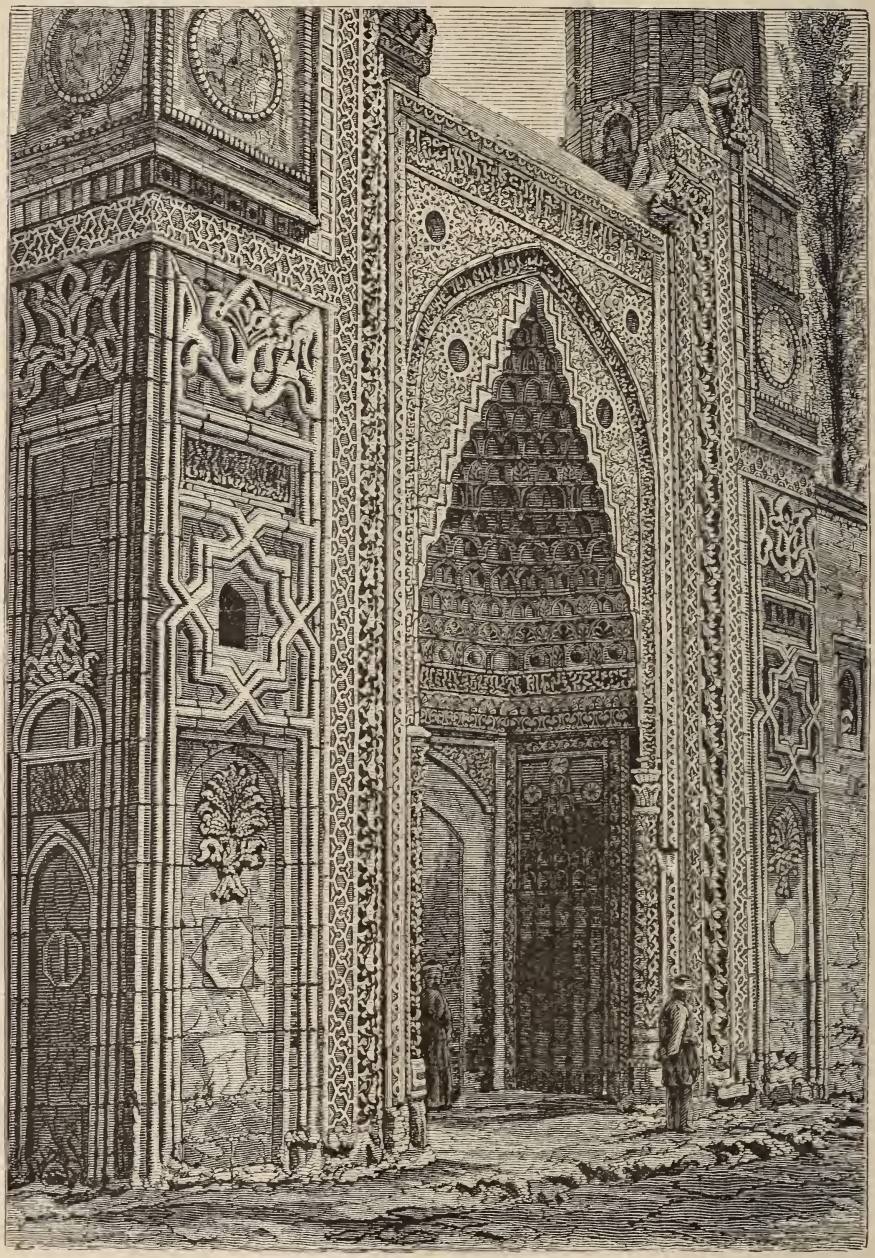
SIVAS city, ancient Sebastia, has a population of 44,000, of whom less than one half are Armenians. Tradition shows here the place of the martyred "Forty Children," and "Black Earth," which Tamerlane's horsemen drenched with blood by trampling upon captive families. There are elaborate ruins of Seljuk schools and hospitals, the oldest of which, erected in A.D. 1179, 1208, and 1272, is represented on the next page.

After the Berlin Treaty, Sivas was for three years the seat of the British consulate-general, from which Sir Charles Wilson and Colonel Stewart went to the rescue of General Gordon at Khartoum. In 1886, H. M. Jewett, son of the former American missionary here, was sent as United States consul, and he was succeeded in 1892 by his brother, M. A. Jewett, M.D.

The district of which Sivas is the central station is about the size of New Hampshire, Massachusetts, and Connecticut combined, and the population is estimated at 700,000, of whom 134,000 are nominally Christian. It contains the "Mine of Silver," mentioned by Homer in the Iliad, ii: 857, and now worked by an English company, several Hittite inscriptions, Star Mountain, the first grave of Chrysostom, that of Henry Martyn, and near them *Neo Cesarea*, modern Niksar. Forests are few, but flora abundant and varied.

Amid persecution, gospel work was begun at Sivas, and in 1851 Rev. P. O. Powers, during a six months' residence, organized the first church. In 1856

Sivas became the central station, and in 1859, when a fire consumed the mission buildings at Tocat, the Theological Seminary was removed to Harpoot, where for two years a seminary had been established.



ANCIENT GATEWAY AT SIVAS.

But while Harpoot, Cesarea, Marsovan, and Constantinople have retained missionaries who began almost or quite with the birth of the station, remaining

till their children returned to be associates of their parents, healthful Sivas has changed its missionary force as follows: —

Rev. B. Parsons	1855–1859	Rev. H. T. Perry	1876–1885
Rev. F. Jewett, M.D.	1856–1858	Dr. M. J. Davis	1880–1880
Rev. O. W. Winchester	1859–1864	Rev. W. F. English	1887–1892
Dr. H. S. West	1859–1876	Miss C. P. Dwight	1871–1872
Rev. W. W. Livingston	1860–1870	Miss Flavia S. Bliss	1870–1878
Rev. Albert Bryant	1866–1868	Miss L. B. Chamberlin	1879–1888
Rev. Edward Riggs	1869–1876	Miss Susan P. Blake	1881–1885
Rev. A. W. Hubbard	1873–now	Miss M. E. Brewer	1888–now

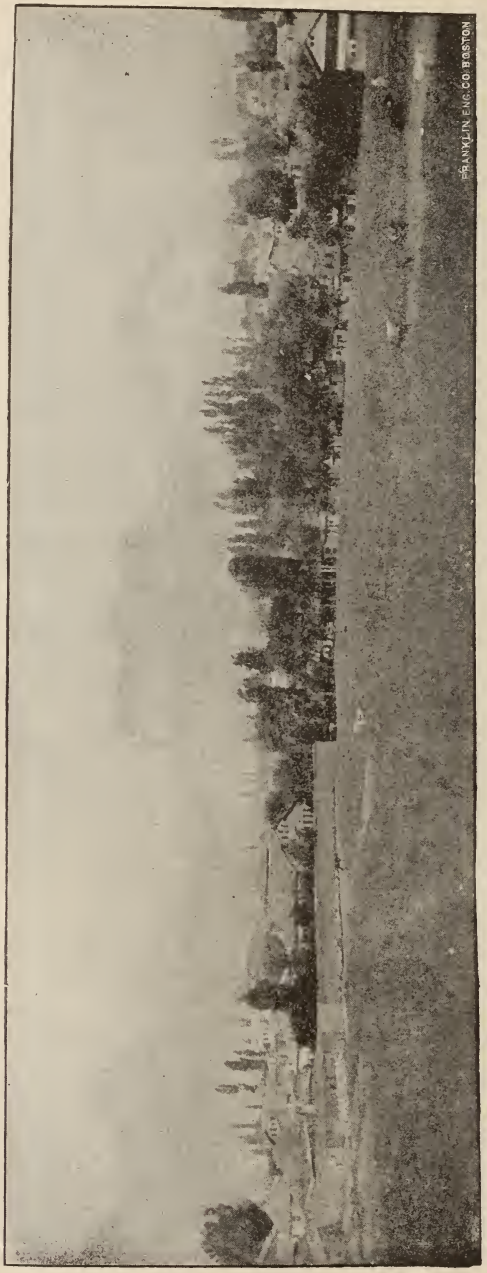
Mr. Perry, with his wife, has now returned to us, much to our joy. Dr. Jewett is remembered with high appreciation, but his stay was brief. Some particulars of Dr. West's grand work are given in one of the series, "American Heroes on Mission Fields," published by the American Tract Society. Even now we hear him mentioned everywhere, and often by the name the natives gave him, "Pitying Soul."

The station reports of 1876, 1877, and 1878 mention a schismatic movement the end of which was the going over of a number to the "Disciples." On the other extreme, during nearly two decades there have been persistent efforts at reform within the Armenian church, by a number who have taken the motto: "Be Christian, but not Protestant." The movement has been led on by two men of unusual ability and popularity, both men of much power over an audience, one of them spending most of his time freely among the common shops and saloons, the other being a successful school-teacher. With their separate preaching-place, new hymns, extempore prayers, distribution of Scriptures, and other laudable efforts, they gathered momentum till conservatives in their own church reported them to the Turkish government as plotting conspiracy. Acknowledging themselves Gregorians, they were ordered to confine meetings to their church building, as other Gregorians do. But the bishop gave no license for such preaching and praying in the regular church. After long silence operations on a small scale were resumed, but they have gradually dwindled.

We are still in search of an answer to the question: "Why have Protestant native preachers left Sivas even more frequently than foreign missionaries?" But notwithstanding the changes of laborers, native and foreign, we find among the results of the work here ten out-stations, twenty schools, 700 pupils, half of whom are girls. The Sivas Normal School for boys fits for business, teaching, and the sophomore year of colleges in Turkey, and has had regular scholars in every term of its eleven years' program. Woman's work is kept in motion from the vigorous boarding, day, and Bible-reader Training School at Sivas. Our colporters reach out to all accessible points, and our 250 church members, in eight different centres, are trying to shine. The Sunday-school at Sivas city is attractive, though after the full time for lesson it closes with a fifteen or twenty minute address. For years now, and without a vacation, it has held from fifteen to seventeen classes, with from 300 to 500 scholars.

During our August vacation last summer, while most of our experienced helpers were absent from Sivas, Rev. H. S. Jenanyan, of Tarsus, came to us and commenced a series of daily meetings. From the first evening he had our large chapel packed. The Reformed Gregorians, already mentioned, being publicly

reproved for their eagerness to attend these services, sent formal notice to their bishop, that inasmuch as they had long been hungry for the gospel, and heard it neither in the Armenian church nor had had permission even to preach to



VIEW OF SIVAS.

themselves, they would continue to go and hear Mr. Jenanyan. And this they did, often wishing to remain long after the Protestants were exhausted. We were all wonderfully moved, and Christ was held up before thronging crowds.

SPECIAL NEEDS OF THE MADURA MISSION.

THE Madura Mission is suffering perhaps more than any other of the missions of the American Board from the recent great retrenchment. The missionary families are limited to the smallest amount necessary to their comfort, while miscellaneous items of every sort connected with so many stations and out-stations in which labor has been begun are reduced to the lowest possible figures; but the blow falls most heavily on the native preachers and mission schools dependent largely for their support on the American Board. As nearly as can now be estimated, at least one fourth of the entire number of native preachers, from thirty-five to forty, must be dismissed, with their congregations, for want of means to pay their salaries. It might seem possible to diminish salaries so as to distribute something to all, and so keep them in the field; but the salaries are already at the lowest point consistent with efficient service, and there seems to be no alternative but to cut off at least one fourth of those now employed, and a like proportion of the mission schools with their teachers, in view of the $5,000 cut off from the appropriations of the mission.

And now comes the report of famine, by reason of which all expenses of living are very largely increased. A letter received, under date of January 4, from Rev. J. S. Chandler, secretary of the mission, contains the following: —

"With the depressing news you have been obliged to send comes also the information that we are so near to a state of famine that the government feels obliged to commence relief work at once in the districts of Dindigul, Palani, Tirumangalam, and Ramnad. While we had good rains in August and the first part of October, the latter rains, which should be the heaviest of the year, have entirely failed. Prices of all grains have been high for more than a year, almost at famine rates, and we have been looking forward to this time of harvest to bring down prices; but the crops have more or less failed, the young rice withering even where it had a good start, and being left for cattle to graze upon, and prices are higher than they have been since the great famine of 1876–78.

"This means that we ought to have larger appropriations in order to increase the wages of many of our assistants. It also means that we shall have increased demand on every rupee that we can spare out of our own salaries for helping the poor and the starving. Our own expenses have greatly increased in certain lines because of the rise in prices. The rice and bread and vegetables for our table, and the grain and straw for the pony and oxen (necessary for conveyance), all taken together, have increased in price fifty-five per cent."

In these circumstances it is obvious that instant relief must be had. As nearly as can be estimated not less than $1,000 will be required to meet the necessities of the missionary families in that mission, and as much more for grants-in-aid to the native pastors, preachers, and teachers now employed, to save them from suffering and perhaps the giving up of their work. Add to this the reduction made in the general appropriations, by which so many faithful preachers and teachers have been dismissed, and the case is one which must appeal strongly to the Christian benevolence of our churches here at home. Any offerings for the relief of this mission should be sent at once to the care of L. S. Ward, Treasurer. Not less than $7,000 are required, and all gifts will be reported without delay.

REFLECTIONS OF A BUSINESS MAN.

BY A CHURCH MEMBER.

SOME years ago I was called to face a serious question. This is how it came to me. It was the last day of the year. I had gone home from business a little earlier than usual, and was now sitting alone in my library. My mind somehow fell to thinking on last things. I thought of the last day of my life, of the last generation of mankind, and now, by a swift turn backward, I reflected on the last words of Christ before he left the world. Instantly those words stood out before me as if printed in large capitals, "*Go ye into all the world and preach the gospel to every creature.*" I immediately rose to my feet and walked the room. These words had never so impressed me before. I had been accustomed to raising some objections to foreign missions. But here was a plain yet solemn commandment from the lips of Christ. It seemed as if he were in the room, although I saw no form. I cannot describe the strange vividness with which the thought flashed upon me that it was the main business of the church, in fact the one thing for which it existed, to carry the gospel throughout the world and to do it as quickly as possible. And I reflected, somewhat uneasily, that I was a member of that church. Then the question came almost as forcibly as if I had heard a voice, "*What does this* last commandment mean to YOU?"

I again sat down resolving before the New Year should come to find some light on this question. The light came. Let me state, in few words, the conclusions which I then reached and the experiences which have followed.

If I were a *young man*, of suitable qualifications, I should certainly feel that this word of Christ was a pretty direct message to myself. I am sure I should not dare, in such times as these, to take up any other calling until I had seriously considered whether I ought not to be a foreign missionary. I am convinced that the next fifty years will be the most remarkable in the history of mankind. The nations are being touched with a common life and brought near together. I believe, with many others, that pagan systems are soon to meet with rapid and far-reaching changes. It looks to me as if no other field of work were so urgent or so full of promise. If ever God called young men to go to the heathen, I believe he is calling now.

But I am no longer a young man. I am the father of five children, for whose rearing I am responsible. I have come to the conclusion that the last commandment of our Lord has a special application to *Christian parents*. It seems much clearer to me than it used to that children are to be trained primarily and mainly with reference to the work of the kingdom. I hope that each member of my family will come to feel a sort of personal obligation for the spread of the gospel in the world. And if to some bright son or daughter of our household the Spirit of God shall whisper a special call, wife and I have agreed that we shall not stand in the way. No ambitions for their professional, or social, or pecuniary success will allow us to hush the voice of the Spirit and so imperil the very foundations of their Christian character.

On that New Year's eve I was in very moderate circumstances. Still I could not escape the conviction that the last commandment included me. As is perhaps usual at such a season of the year, I looked over my habits of expenditure.

I saw that I was spending more upon certain luxuries than for the salvation of the world. To my astonishment I found that I had paid more for a family concert ticket, and two or three times more for an excursion, than I had given during the whole year for the Lord's work in foreign lands. It did not take me long to decide that this was wrong management. I recalled the statement of a distinguished acquaintance of mine who once said: "I settle the matter at the beginning of the year whether, consistently with other duties, I can take in the regular prayer-meeting of my church. I cannot possibly stand the strain," he said, "of having this question come up for settlement every week." It seemed to me a good rule respecting benevolent gifts. I felt that I could not stand the strain of having the matter come up for fresh settlement every time I heard an appeal. Nor did it seem to me to be quite the manly thing to do so. And so, with the coming of the new year, I adopted the plan of giving a certain *proportion* of my income. This I have found to be delightful beyond expression. The vexed question of "how much" is disposed of, and Christian stewardship has come to have a real significance.

I want to add that through the providence of God I have been blessed with some means. The last commandment still rings in my ears, "Go ye into all the world and preach the gospel." I cannot directly preach, but yet I am sure that I have a very definite part in this great work. If I cannot *go*, I can *send* — and a better man than myself at that. For some time I have been paying all the expenses of a certain foreign missionary. He is my representative on the field. I occasionally hear from him, and I and my family follow his work with great interest and delight. Nothing could induce us to surrender the joy of this service. If I continue to be prospered, I am planning to undertake soon the support of two native evangelists in Japan.

I have now told you what the Great Commission means to me. What does it mean to you? "How much owest thou unto my Lord? Sit down quickly and write."

THE FOREIGN MISSION CONFERENCE IN NEW YORK.

BY SECRETARY N. G. CLARK, D.D.

The Conference of Foreign Missionary Boards, represented by the Secretaries and other officials, at the rooms of the Presbyterian Board on the twelfth of January, was a most delightful as well as profitable occasion. Nineteen different missionary organizations were represented, besides the American Bible Society, the Alliance Committee, and the Young Men's Christian Association. The Conference was called at the instance of the Secretaries of the Presbyterian Board, who kindly extended the hospitality of the Mission House, including a collation at midday. An opportunity was thus given for mutual acquaintance and the consideration of the more important topics connected with the missionary work. The program, made out by the Secretaries of the Presbyterian Board for the occasion, was an admirable one, presenting only topics of practical interest. In this respect it was a model that might well be followed by other similar bodies. The limit of time, too, was such as to secure the widest expression of opinion, ten minutes being allowed to introduce a topic, and three minutes to

each speaker that followed. In this way there was no waste of words. Men presented their best thoughts in the briefest form, and, though three quarters of an hour only were allowed for the discussion of a topic, much valuable information was elicited, as well as important suggestions from the experience of missionaries in many fields. Among these topics were "The relations of modern missionary work to that of New Testament times"; "How shall we deal with the question of educating natives from the mission fields in this country?" "How shall greater spiritual power be developed in the native churches?" "The relative place of evangelistic work as compared with other forms of effort." Another paper of great value was presented by the treasurer of the Presbyterian Board on "The economical disbursement of mission funds." The Conference adopted a resolution calling on the missions "to secure, if possible, uniformity in the salaries of native agents in fields where missions are contiguous."

While differences of views were freely presented, the utmost courtesy and harmony prevailed throughout the discussions. The one thought ruling in all minds was, How shall we best promote the kingdom of Christ? and if there was any place on this continent in which our Lord may be supposed to have taken special interest, it was that Conference. We all felt his presence, and his Spirit seemed to pervade all that was said. It was an occasion to be remembered gratefully by all who were permitted to share in its exercises. It was valued so highly that arrangements were made to have similar conferences in time to come. As a means of unifying the work and creating a common interest that should rise above all denominational differences and peculiarities, the Conference was of special interest and value. Before the one great object, all such differences and peculiarities disappeared.

The results of the discussions were carefully formulated by a committee appointed for the purpose, of which Secretary Judson Smith was chairman, and their report as given below was unanimously adopted as the sentiment of the Conference — a method of procedure which may well be commended to future conferences, "that nothing be lost."

STATEMENT OF PRINCIPLES AND RECOMMENDATIONS.

(1) The importance of the examples and deeds of the apostles, who were divinely commissioned to plant the Christian Church in so many parts of the Roman empire, is to be heartily recognized, and, so far as a change of circumstances will admit, the methods of evangelistic work in New Testament days are to be taken as instruction and guide to the missionary work of to-day.

(2) The Conference, recognizing the desire of some of the more able and promising native converts in many fields to visit America and enjoy the advantages of the schools and Christian life of this country, is at the same time agreed in the conviction, warranted by the expressed judgment of the missionaries on the field and the experience of past years, that native converts should be discouraged from coming to Europe and America for education; that the Conference is unanimously of the opinion that such natives educated in America should not be commissioned on the ordinary missionary basis.

(3) The Conference desires to express its conviction of the importance of a careful and economical administration of missionary funds; and while satisfied that in no part of church affairs is so great economy shown as in the collection and distribution of funds for Foreign Missionary work, it would emphasize the importance of still further

effort being made to perfect and simplify the financial business of these Boards. To this end it adopts the following resolution: —

That the Conference urge upon the Boards of Foreign Missions the careful consideration of plans for analyzing appropriations and expenditures, with a view to securing, if possible, some uniformity in this respect which will make the study of different forms of work more practical.

(4) The Conference deeply feels the importance of developing spiritual power and stimulating missionary effort in the native churches, and desires to express its unanimous and emphatic conviction that this interest rightly take the first place in the thought both of Missionary Boards at home and of missionary laborers in the field. It would call the especial attention of missionary laborers to the importance of this part of their work, and would urge, as an indispensable condition to success in this effort, a deepened tone of personal Christian life.

(5) The Conference is agreed that the direct preaching of the gospel should have precedence in all missionary effort. Other forms of work — educational, literary, and medical — are important, but they should be subsidiary to the prime matter of giving the gospel for the salvation and edification of the people.

(6) In awakening the churches on the subject of the world's evangelization, the main instrumentality is a faithful ministry giving regular instruction on the essential obligation of giving the gospel to mankind and the progress of mission work. The success of all other agencies will largely depend on the enthusiasm of pastors in preaching the gospel of missions.

(7) The Conference heartily rejoices in the growing interest of the young people of our churches in this great work of evangelizing the world, and recognizes in these youth the promise and strength of the church of the future. It earnestly recommends that in every possible way this interest be so recognized and guided as to secure both an increasing number of volunteers for the foreign field and enlarged gifts to our mission treasuries, and the enthusiastic devotion of our youth to this supreme movement of the age.

MUNIFICENT GIFTS: ANOTHER ONE NEEDED.

BY REV. CHAUNCEY GOODRICH, D.D., OF TUNG-CHO, CHINA.

This is the age of magnificent giving. During the past two decades more money has been contributed for various worthy objects than during any similar period since the world began. Word has just come to us that the contributions of the Board have increased $100,000 the past year! With union and effort a million a year is easily in sight. A few days since we heard how money flowed in Scotland for certain benevolent uses. Money is thus freely given for missions, for orphanages, for asylums, for libraries, for churches and Young Men's Christian Association buildings, for colleges and universities, and I know not how many other noble uses.

I have jotted down a few statistics of gifts made during the past year, statistics gleaned from three or four of the home papers for May and June of the present year. The gifts to Yale College, according to the annual report, amounted to $376,860, besides 8,730 volumes and 2,900 pamphlets. Beloit College received $100,000 for endowment of building for the sciences, and $20,000 for its equipment; also, $25,000 to endow the chair of astronomy, and $10,000 for the chair of botany. In addition to the above a valuable art

collection and some 10,000 photographs were presented to Beloit. Knox College received $50,000 on certain conditions. Yankton College also received a similar amount from the same generous giver.

The University of the City of New York received $100,000, an acre of land worth $15,000, and the promise of a large hall. The Woman's College of Baltimore received $250,000, the gift of one gentleman. Bryn Mawr College received $30,000; Denison University received $40,000, plus $25,000; Bowdoin College received $60,000, plus $400,000, and the promise of money for a magnificent art building; the University of Chicago received $150,000 from each of two gentlemen, and $50,000 from each of two ladies; Williams College received $125,000 for three laboratories, from a gentleman in New York City.

Most of the above are individual donations, and only represent those which met my eye in glancing through a few papers. The aggregate of such gifts for the past year, for colleges alone, must have amounted to a good many millions of dollars. What a sum, and freely and nobly given! It is a joy to know that, while our country is growing rich with unexampled and almost alarming rapidity, there are so many royal men and women ready to give their money, benedictions, and prayers for every good work.

I have often thought how easy it would be to raise the money needed to found our North China College, if only some statement of this splendid opportunity could meet the eye of any one of a score or two of persons who would rejoice in thus making their gift a source of untold blessing to China through the long years. A sum which would barely suffice for the endowment of a single professorship in many of the institutions above named would place our North China College on its feet, and open wide doors for the Christian training of young men who are waiting for the education which shall fit them for evangelical work in this vast empire. Who has $1,000, $5,000, $10,000, $20,000, or $50,000 for the College at Tung-cho?

THE DECENNIAL MISSIONARY CONFERENCE OF INDIA.

This Conference, the coming of which has been long anticipated, commenced its sessions in the hall of Wilson College, Bombay, on Thursday morning, December 29. A large number of missionaries were present, between 500 and 600, it is reported, representing all parts of India. We referred last month to some facts and inferences drawn from the statistical tables prepared for the Conference. The accounts which now come of the sessions indicate great interest and enthusiasm on the part of the participants, and a most hopeful spirit in relation both to what has already been accomplished and as to the future of evangelical work in India. The report which we have received is manifestly imperfect, and yet there is in it much of interest.

At the first session the Chairman, Rev. Dr. Mackichan, Principal of Wilson College, reminded those present that it was just a hundred years since the first great missionary society was founded, and William Carey laid his plans for going to India. He could say that since that day great things had been attempted, and great things had been done in the name of our God. It was to review the

past only as it might give light and courage for future endeavors that the Conference had assembled.

We have room to refer to only a few of the many papers which were presented at the Conference. These papers were printed before the sessions began, and were in the hands of the members, so that the discussions which followed could be intelligent and helpful. Among the themes discussed, the first was "Work among the Depressed Classes." The fact was emphasized that the best results among the high castes were found where good work had been done with the lower castes, and that these lower-caste people, when educated, made most valuable laborers among the higher castes. Dr. Chamberlain, of the Arcot Mission, affirmed positively that Christianity had had a powerful effect on the daily lives of the low-caste people. A Hindu priest had asked him "What it was in Christianity that has such an influence upon the lives of the people?" The priest himself testified that there was no more respectable class than the converted Pariahs. Rev. R. A. Hume, of Ahmednagar, presented a forcible paper on the subject of "Marriage and Divorce," reviewing the Indian laws in respect to this subject. Subsequently a committee was appointed to confer with various missionary organizations with reference to a concerted plan for securing the amendment of the laws in regard to the social and legal rights of native Christians, especially in connection with marriage. An interesting paper was presented in reference to "Work among the Lepers," from which it appeared that an extensive work has been undertaken in behalf of this unfortunate class. Reference was made to eighteen centres of greater, and nine of lesser importance, in which special work is carried on for lepers by a large number of missionary societies both from England and America. The number of lepers in India is variously estimated from 100,000 to 500,000, and the efforts to bring the blessings of the gospel to these poor people have been quite remarkable. A missionary from Almona spoke of one grand old man, a native, who for thirty years had labored in that institution of the London Society with great success.

A paper upon "Work among the Educated Classes of India" controverted the statement often made that the converts are all from the lower classes. It affirmed that one out of every six converts in India comes from the higher caste or class. Some of the brightest specimens of native Christians, recognized as leaders, not only among the Christians but among the Hindus, have been high-caste converts to Christianity. The writer says: "When we consider the highly organized religious creeds, the deeply rooted social prejudices and customs, and that subtlest and most inflexible of foes, caste, with which Christian missionaries have to cope when dealing with high-caste Hindus, the success that has already attended missionary effort among them is itself a triumph of Christianity." One of the highest government officials is referred to as having expressed his opinion that, owing to the educational progress of the native Christian community, in the course of a generation it will have secured a preponderating position in all the great professions, and possibly, too, in the industrial enterprise of the country.

Another paper on this same subject refers to the remarkable movement among the educated class toward purifying Hinduism. These scholars are "reading Christianity into Hinduism." Instead of saying to Christian missionaries, as they did twenty years ago, "It is not *true*," they now say, "It is not *new*." In other

words, they are seeking to find some support in their sacred books for the moral and religious teachings which they recognize as true and which are emphasized by Christianity. It was said that the present is a time of transition and that the bigoted hostility, though still deep and pronounced, is nothing like what it was. "India's great need is that awakening of conscience and religious convictions, under a sense of sin and the power of the Cross, which shall courageously and loyally suffer the loss of all things that it may gain Christ and be found in him."

We have not space even to refer to the numerous interesting and valuable papers which were presented at the Conference. Among the number were several by missionaries of the American Board. Aside from the one already mentioned, by Rev. Robert A. Hume, Rev. J. P. Jones, of Madura, read a paper upon "The Ministry of the Native Church in India," dwelling upon the selection, the training, and sphere of influence of the native clergy, with the conclusion that the missionary must hide himself, so far as the success of the work will permit, behind the rising glory of the faithful native pastor. "They must increase, but we must decrease." Mrs. Bissell, of Ahmednagar, presented an interesting paper upon "Evangelistic Efforts for the Women of India." The paper of Rev. T. S. Smith, of Ceylon, was upon "Industrial Schools for Native Christians as Helps to Higher Education in the Vernacular," in which he treats upon the value of such schools and gives numerous suggestions as to practical matters in their conduct, with an appendix showing the work of the Tillipally Normal Institute. Altogether this Conference was a notable assembly, and will doubtless have a marked influence upon the future work of the Church of Christ in its efforts to evangelize India.

Letters from the Missions.

Marathi Mission.

INFLUENCE OF AMERICA.

Mr. Lay, of Ahmednagar, writes of a visit he had made with Mr. Robert Hume through the district which had been Mr. Hume's care. He found within the district a large and permanent work, and Mr. Hume himself the efficient superintendent of all that was going on. Of one village Mr. Lay writes: —

"At Parner, after our refreshing sleep in a nice brick schoolhouse that would do credit to any New England country town, we were visited by the chief officials, revenue officers, judge, clerk, etc. Just now educated Hindus are looking to America. They even talk in public lectures of 'cultivating closer relations with the United States, the mother of liberty.' So these officials were talking about the World's Fair and about inventions, — I had a *Scientific American* along, — and the judge said: 'I suppose the next thing they will do will be to raise a man from the dead.' Here was Mr. Hume's opportunity: 'Well, gentlemen, we know of one man who rose from the dead, never to die again, and who is a living helper now. I want you, gentlemen, to think of Jesus Christ as a present living friend,' etc. So it was with rich or poor, high or low, Mr. Hume seemed to have the fitting word for each.

"I have been much interested in work for our upper classes here, and believe that the field hereabouts is ready for such work. We have organized a Young Men's Christian Association, composed at present mostly of our High School young men. We are about to hire a room right in the midst of the best classes of the city

and hope to ingratiate ourselves and our *faith* into their hearts. I want a man to take charge of this room — one who can talk English and of good mind, so that he can meet educated Hindus on an equality."

Madura Mission.

EVANGELISTIC SCHOOL FOR WOMEN.

MISS SWIFT, on her return to the mission, has carried out her plan for a school for the training of women for Christian work. Under date of December 17 she reports the inauguration of the enterprise: —

"It is with great pleasure that I report the opening of an Evangelistic School for Women on December 1. I have been looking for a house for my class, and at last the Lord made it possible for me to secure a small native house near me, and that I have rented for a time. I have admitted six women of those who have applied, and five of these gathered on Wednesday afternoon, November 30, to begin their life together in their new home. Mr. and Mrs. Chandler, the young ladies, and quite a number of native women were present to start off my little family in their housekeeping and first 'family prayers.' I did not have any ceremony in beginning the new work, but we have had a great deal of prayer, and I can assure you I was very happy as I sat in the midst of my little company of Bible workers. Ever since my arrival there has been a very delightful spirit and enthusiasm among the Bible-women already at work, and they have taken great interest in the beginning of this new plan. They came to me one by one to request me to allow them to study at least one hour a day before going out to their work, and this I was very glad to consent to, because they need all the teaching and strengthening and encouragement possible.

"On Thursday morning, December 1, we met for a prayer-meeting, after which I organized a class of fourteen women. At the end of this first week I can report that we have been blessed in our work and study. The older workers and those who have newly come are taking hold evidently with delight. I am continually praising God for this good spirit among them. At present our study hours are from 8.30 A.M. to 11 A.M. The whole class are together for one hour, after which nine of the women go out to their work in the zenanas. I am expecting a sixth woman next week to join my little family, and have every reason to believe that others will follow from the outstations very soon."

MELUR AND TIRUMANGALAM.

Mr. Holton, who has been placed in charge of the Melur station, reports the first itineracy which he has taken with the catechists without Mr. Hazen: —

"I did not go out during the mornings with the men, as I feared going too far from the tent, for the midday sun is still pretty fervid, though the nights are delightfully cool; and I felt I owed the forenoons to Tamil. But evenings I took my sciopticon and baby-organ out with them, and by these means I feel assured I contributed materially to the size of the audiences, as, whenever I spoke, through an interpreter, or played and sang in Tamil, the people were much attracted thereby and seemed pleased. During the evenings, when it was too wet to go out preaching, I gathered the men in my tent about the organ for the 'sings' they prize so much, or for a little talk with them on the spirit and purpose with which they should take up their work. We were out six days, and although it was the rainy season the invalids who had tried to beg off from going got entirely well, and no one got ill or even *wet*."

Mr. Wright, under date of November 28, sends word from Tirumangalam: —

"Last Sabbath Mr. Jones had communion service here and received into the church sixteen new members from the village. Among them was the old gray-headed sire, the babe in its mother's arms, and a number of young men. A converted Brahman, member of the Church of England and inspector of police, re-

mained for the communion service and partook with us.

"In our Sunday-school we have seven classes, with an attendance of about sixty. Most of them are very faithful in committing Bible verses. In this, I think, they do better than many schools at home. I have a small class in English. While I enjoy the little I can do this way, I shall be glad when I am able to use the vernacular and my ability to teach is not limited to those who understand English."

FOREBODINGS OF A FAMINE.

Mr. Jones, of the Pasumalai Seminary, speaks of everything in connection with the institution as being most hopeful, save the difficulty which the students find in supporting themselves, on account of the high price of food. He writes under date of December 13: —

"The fact is that we seem to be in the midst of something very closely resembling a famine. Rice is to-day up to the old famine rates of fifteen years ago, and two thirds as high again as it was five weeks ago. When I wrote a little more than a month ago I reported bright prospects of a good season. That was the beginning of our rainy season, which began very auspiciously. But instead of the regular monsoon it seemed to have been of cyclonic character. The rains stopped all of a sudden, and up to this we have not had another drop; so that the crops which were planted are all drying up. The rice crop is almost an entire failure. Last night the collector, who is the chief government officer of the district, told me that there seemed but the saddest outlook for the whole district during this coming year.

"This year has in itself been a very hard one. To my knowledge many of our Christians have retired not a few nights with empty stomachs. I discovered the other day a poor woman in a village congregation, whose child of three weeks was in her arms and whose husband had left her in search of work. She had not had anything to eat for two days. Thousands of the people of Tirumangalam have lived a good part of the year on wild roots dug out of the barren fields. The roots had to be pounded and dried thoroughly in the sun before they could be cooked. And then they are no fit food for human beings. Some of our Christians now have to live in part by eating the bran of the rice which they usually give to the cattle. Yes, it is hard times and the people feel it terribly; and yet they are very brave and complain surprisingly little. I feel that it is a terrible thing to live as these people do, constantly vibrating between bare sufficiency and gaunt hunger. Even the failing of an expected shower is enough in many cases here to create this difference. May God speedily give rain to this people and save them from the terrors that now seem imminent."

A BRAHMAN CONVERT.

"On Sunday I enjoyed a rare pleasure — the baptism of a Brahman convert. For four and one-half years he had traveled all over the country as a 'sacred monk' and teaching pantheism by talks and lectures as he traveled from place to place. After a while he grew dissatisfied with his own teachings and came in contact with earnest Christian men at several places. A little more than a month ago he came here and called upon me, and we had a long talk together. The next day he returned, and on the third day he expressed his resolve to become a Christian and asked baptism at our hands. We kept him waiting thus far, but could not deny his earnest request any longer. He seems very earnest and sincere. He is an intelligent man (ignorant, however, of English) and is well versed in the Bible. He is desirous to stay here and prepare himself to become a servant of God. I am very favorably impressed with him and trust and pray that he may live up to the new name with which I, at his request, baptized him — *Christuthasan* (servant of Christ). But I know that he has many temptations to contend with, both within and without. May our confidence in him be never shaken and

may he be the firstfruits of a great harvest of souls from this remarkable class of people!"

Mr. Elwood writes, just before the close of his first year in India, of his work upon the language. Located at Palani, he finds already an opportunity of some service in teaching specially in singing with the children who come on Sabbath afternoons to join in Gospel Hymns. Writing December 10, he says: —

"I have never seen so many people going up and down the temple hill as to-day; they are surging up the steep path and around the temple, and the clamor of their voices, a great din, is wafted down to us a half-mile distant. There must be thousands of people, and what honor they are showing to their false god! Oh, that they were willing to learn a better way!"

North China Mission.

Mr. Kingman, now established with his family at Pao-ting-fu, writes from that city December 8: —

"The past week with us has witnessed an occasion of unusual interest, the dedication of the new church building and the inauguration of a series of bi-monthly conferences of the church members from all the outlying country stations. The chapel is one of the largest in North China, probably the largest in our mission, and was built with a view to the needs of the church some years hence rather than to meet any present demand. Nevertheless it was filled to the doors at this, its first opening, about 250 being comfortably seated on every variety of pew, bench, stool, and chair that the station could afford. All were in their holiday clothes, and it was such a sight and such an audience as I have seen but once or twice in China, and then on occasion of a union meeting of several missions. Even the humblest members took heart, I think, at the sight, and realized a little of what had been accomplished since the beginning of the work here, under Mr. Pierson, nearly twenty years ago.

"The services were shared equally between the native and foreign pastors, and at the close four men were received by baptism, making about twenty who have been received, either into full membership or on probation, during the last month. The afternoon, though snowy, saw an audience of 150 or more, to listen to the reports of church work during the last few months in the different fields under the care of the Pao-ting-fu station.

"At Wang Tu, where Helper Meng is stationed, there has been a persistent attempt at persecution for a month past, on account of the refusal of the converts to contribute to a theatrical exhibition accompanied with heathen rites. One member has been beaten, and their opponents are now proceeding to accuse the 'Jesus sect' to the magistrate, hoping in this way to intimidate the church effectually. As the whole proceeding is in direct violation of treaty provisions, we are laying the case before the *hsien* magistrate to-morrow, requesting him to issue a proclamation that will put a final quietus to all such unlawful threats and deeds of violence. Observance of treaty obligations is still regarded as essential in China.

"We go out to-morrow to settle a helper over the church at Ching Liang Cheng, fifteen miles north of here. He has had a medical training, and will combine medical with evangelistic work. Pastor Meng is to spend the winter with the church in a district seventy-five miles north of Pao-ting-fu, so that two new fields are now for the first time to have a settled helper. The medical work is very large — about seventy patients daily in the city — and would admit of almost indefinite expansion. The coming of Dr. Noble is a great relief to Dr. Merritt, who has kept in hand the diversified work of the station, during these three years when it has had no resident ordained missionary, in a manner of which we cannot speak in too high terms. It is greatly to be hoped that the Board will speedily see the necessity — already conceded by some other missions — of keeping always two medi-

cal men in such isolated yet important centres as, for example, Pao-ting-fu and Pang-chuang.

"A station class of twenty has already assembled, to whom I hope to lecture or talk daily (or as nearly every day as possible), on the life of our Lord. I have been happy in finding that only daily use was necessary to enable me to speak freely in Chinese. This in itself is an added source of satisfaction."

FROM TUNG-CHO.

Dr. Goodrich writes from Tung-cho, November 18: —

"Five weeks since we had a red-letter Sunday. Seventeen children were baptized by our pastor-elect. I preached a short sermon to the children. For the rest there was a good deal of singing, and the whole service was a children's service.

"Another service which fully matched this in interest was the installation of a pastor last week. Almost every one of our church was present, although the service was on a weekday, and followed the exercises with close and almost eager attention. Our pastor is a choice young man of fine ability, modest bearing, and manly independence, who has won a place in the hearts of all. Chinese and foreigners alike. And so the dream of years has become a reality. How long I have prayed and longed for a pastor!

"We have a class of thirteen in the Seminary. The students are all working hard. Some of them are 'short cut' men, who love to preach the gospel, but have not much previous training. So far they show a beautiful spirit, and we hope much from the class. Our students are preaching every night by turns (going two by two) in our street chapel, and carrying on the work there with some guidance and help.

"Everything is moving on very pleasantly. We have, besides the Seminary and the College (not yet fully organized), one day-school for boys, six day-schools for girls, one men's station class, and one women's station class. In addition to the above many more are under instruction, receiving weekly or semi-weekly lessons."

OUT-STATIONS OF PEKING.

Miss Russell sends a report of a six weeks' country trip which she had made with Miss Murdock: —

"Dr. Murdock and I, accompanied by a helper, Bible-woman, and a woman to assist Dr. M., visited thirty-four or five towns, or rather villages, in all of which we have either church members or probationers. The people were all very busy, as they were gathering their harvests and were working night and day: yet with two or three exceptions we had scores of people wherever we went, and they would listen as long as we had time to stay and talk. Dr. M. treated nearly 800 people, and wherever we went we had meetings.

"We were greatly encouraged in all the places to see the interest the people had. How many times my heart was made sad by the words, 'What you say is true and good, but I am too busy;' or, 'That is n't for us; we are too bad for such good to be ours.' One old woman, after listening an hour or so to a talk upon what *sin* is, said, 'Oh, my! what a sinner I am!' and we have good reason to believe she sought and found the 'Truth' and forgiveness of sin during the week we were there. We found many church people that it was a joy to meet and to find that they were living, growing Christians. At one place, Sha Cheng, we examined five people — four men and one woman — who were received as probationers. These members — sixteen in all — have service every Sunday, meeting from house to house. They have no pastor and only once in a while a helper visits them, but they are in earnest, and the work grows. I have seldom enjoyed a Sunday more than the one I spent there.

"I do like the country work, and were there some one in Peking to take up the woman's work, I should spend most of my time in the country. There is no lack of openings, but the lack is in the time and strength. There are six villages within

twenty miles of Peking, at which we have church members and all anxious for visits from the foreigner. I want to visit them occasionally this winter. In all these towns and villages were women who entreated me to think of some plan by which they might learn to read the Bible. They could not come to Peking, and if they could, we could not accommodate them. Some of them, with tears in their eyes, said, 'I do want to read God's Holy Book for myself.' I cannot reach them all this year, but I am going to send our Bible-women down into the country to live for three months each year. I shall select a good centre, and so will be able to reach more than half the villages with our short forces. We must go to these mothers; they cannot come to us. But it is so hard to see so many openings and not be able to fill them! A good Bible-woman will do more for the Church of God in China than any one else, I believe. Here in Peking they are little by little making headway."

Japan Mission.

KOBE GIRLS' COLLEGE.

MISS HOLBROOK writes of the new buildings in preparation for the Girls' College at Kōbe, and of their many hopes in connection with the institution, but she says: —

"However much we may be pleased with new buildings and appliances, our girls are our greatest satisfaction. I sometimes think our dozen college girls are such material as Mary Lyon had for her first classes — teachers all of them, earnest and enthusiastic in their classes, of the most helpful spirit, an example and inspiration to all the classes below them. All of these girls are doing direct Christian work, some holding meetings at private houses on Sunday under the direction of the pastor, others having a Sunday-school here in the school building of such children as they can induce to come.

"These young women go out into the streets or empty fields where the children are playing and bring in each her little group. This kind of effort will be no longer needed, for we had seventy restless, mischievous youngsters here last Sabbath. It requires all the skill and patience of half a dozen teachers to keep them within bounds, owing to the lack of discipline in their homes. Children of all classes are petted and spoiled and are not taught to obey, so work for the little ones is exceedingly difficult, and our students need to teach more lessons than are found in the Catechism. These older girls are setting an example and creating a sentiment that I hope will never be lessened. It is a pleasure to give such girls a college education, for they are a solid satisfaction to us now and promise well for the future. These girls, with their hearts and minds enlarged, make the larger Christians; and it is a pleasure to work for them."

Mission to Mexico.

MR. OLDS speaks of Cusihuiriachic, saying that the business of the place is still dull and that many of the church members are obliged to leave to obtain work elsewhere. But under date of December 30 he writes: —

"We received a young man to membership last Sunday, whose experience is quite remarkable. Last September he came to our door asking if I wished to buy any lime. On being told that I did not, he said: 'I have come fifteen miles to ask you some questions about the gospel. A few weeks ago a friend of mine gave me a tract that he said you gave him, and it has interested me so much that I want to know more.' I talked with him, and invited him to stay over Sunday so as to meet the brethren here. He stayed and was very much pleased. That was the beginning. He began to study the Bible and to read tracts and books, attending such services as he could here. He worked with his parents and with relatives and friends, until several believed, and this last week, when I visited the ranch, seven gave me their names as candidates to be received to the church. All of them seem very much in earnest.

More than that, the father of the young man has begun to work with his friends in Carretas, a fair-sized town on the road to Chihuahua, in which we have never been able to get any foothold. Already the atmosphere seems different there, and with God's blessing we may hope for some converts.

"A good work is opening up among the ranches of Mortero, only five miles from Cusi, where one of our best Christian families has recently gone to live. A service which I held recently in their house was attended by over thirty persons. A regular weekly woman's prayer-meeting has been started, and I have to hold meetings more or less regularly myself.

"At El Refugio, to the northwest, which place Mrs. Olds and I visited two weeks ago, we had good meetings. One lady came twenty-seven miles to attend the meetings, and another, both intelligent ladies of the upper class, came fifteen miles. Some of the peons have been truly converted, though the main part, chiefly for lack of instruction, do not seem to have been changed. The work will probably have to be dropped there, for the proprietors of the sawmill are leaving the place, letting it pass into the hands of a fanatical Romanist, one who has done us more harm in that district than all others combined. The Christian proprietors, however, are going to Namiquipa, where they will be able to do much more Christian work than they could possibly do in El Refugio. One of them is bargaining already, in that place, for an old Roman church, planning to fit it up for Protestant services.

"In San Isidro we had well-attended services on a weekday last week, not being able to give them a Sabbath. Nearly all the members of the church were present, morning and afternoon, and at the celebration of the Lord's Supper several friends from outside attended. We have just opened work in Guerrero, the city near San Isidro of which I have written you. One of our deacons in the Cusi church has gone there with his family. He is not a preacher, and we have no preacher to send, but he is a good man and he knows his Bible. Besides, he has a great many relatives there, many of whom are open to the truth. He held his first service last Sunday, with an encouraging attendance. He is distributing a great many tracts, and is selling some books, and working for the *Testigo* and *Faro*.

"Through the visits of my colporter interest has been awakened at a number of points, where I believe two or three good men could find opportunities for work which would bring large returns. Notably among these is Jesus Maria, a mining town which you have doubtless heard something of before from one or another of the missionaries. There are five or six earnest Christians there, not yet received to membership, most of whom have never attended a service, who desire very much to receive a visit from a missionary. Some time ago as many as twenty were reported as desirous of baptism. One of our brethren, who is now living there, is on intimate terms with the mayor and the principal men of the place, and says that all are liberal and many would be glad to attend a Protestant service. The place is very hard to reach, away in the mountains, six days' hard riding on horseback from here, and unapproachable by wagon. Of course I cannot work it from here while I have so much to do in my own field. Still I hope to visit the place as soon as possible."

A NEW CHURCH ORGANIZED.

Mr. Bissell, writing from Fuerte, January 4, speaks of a new Christian Endeavor Society as an organization of much promise. He adds: —

"On Saturday last, December 31, twelve believers were organized as an evangelical church, eleven of them coming out from Romanism amid no little opposition. Sabbath evening, January 1, baptism was administered and the Lord's Supper celebrated. At this time three of the twelve, though present with us and very decidedly with us in heart, thought it best to defer entering into covenant on

account of violent opposition from the head of the house, shown almost at the last moment. As they continue attendance at all meetings, and have since bought a Bible, — they had only a Testament before, — we have very good reason to expect their taking the open step at our second communion.

"There are other candidates on whom we count quite confidently. The first and firmest of all — a man of considerable influence, living at a distance — fully expected to have been with us, but was unavoidably detained. We missed his presence greatly, yet it is very possible that his family may come with him at another time, as they were hardly ready to do now. For a considerable time past these families, now newly bound together, have, of their own accord, taken steps that encouraged us much. They declined to go longer to dances, and they took up family worship. After much deliberation, we came to feel that the time for the organization was fully come. They themselves desired it decidedly.

"I wish you could see this group of disciples! Four of them are heads of families. Five children were received in covenant of baptism."

Zulu Mission.

THE BOYS' SCHOOL AT AMANZIMTOTE.

Mr. Dorward, writing from Durban, December 13, says: —

"I was present at the closing exercises of Amanzimtote Boys' School and was delighted with the progress manifest there. Not only in temporal things has there been marked progress but also in spiritual things. I went to their prayer-meeting on a Sunday evening. They were praying when I entered, and at least half a dozen boys, one after the other, prayed before rising from their knees. Then there was some singing, after which a boy read a portion of Scripture, followed by a few remarks by Mr. Bates. The meeting was then given over to the boys, and about a dozen took part, each one having a fresh thought and application of the subject to make. There was no waiting for each other. One was up as quickly as another was down. They really spoke well, and skilfully brought the subject to bear on their own daily life. The Boarding School work is, I think, the most hopeful. The results seem greater. The boys and girls are out of heathenism while they are in the school, and continuously under Christian influence and training. The station work proper has to be carried on under such a dead weight of heathenism. Our day scholars come out of heathen kraals in the morning only to go back to them again in the afternoon, and what that heathenism is only those who have lived in it can know. We have all reason to bless God for the good work he has enabled Mr. and Mrs. Bates to do in the Boys' School of Amanzimtote."

FROM MAPUMULO.

Mr. Wilcox, who has taken up work at Mapumulo station since the departure of Mr. and Mrs. Holbrook, sends an account of many difficulties which had arisen in the church, especially in reference to native preachers. Though these difficulties have been quite serious and a source of much anxiety, a series of special evangelistic meetings was begun, followed by excellent results which Mr. Wilcox enumerates thus: —

"1. About twenty professed Christ, with evident sincerity, and have joined the inquirers' class.

"2. Three backslidden members of the church have promised to give up beer and have asked to be restored to the church; besides one other woman who was formerly a Wesleyan.

"3. The attendance at prayer-meeting and on Sunday has greatly increased.

"4. The regular givers outside of our family have increased from one to thirty. Among these are two who took pains to tell me at first that they would not give at the weekly offering.

"5. Three young men have taken up Christian work in the kraals, and speak of the delight they have found in it.

"6. There is general quiet and peace in

the church, though not all yet that I am looking for. But it is a blessed calm in comparison to what has been."

West Central African Mission.

HOPEFUL OUTLOOK.

MR. FAY, from Kamondongo, reports that, though the congregations vary, a larger number come regularly to church than ever before, sometimes the number being 175.

Mr. Lee, at Chisamba, is having a good deal of work done, though at a small expense, toward the draining of the station, in the hope of rendering the situation more healthful. Writing November 21, he says: —

"Our boys continue to give us the highest satisfaction. They seem to be anxious to do all they can to please us, and are evidently trying to walk as consistent Christians. For months past I have scarcely had any call to reprove a single lad, and in the few exceptions the offences have been trivial. One of Mr. Currie's boys, Cipilika, whom I had to discharge some months ago, has returned and made full apologies for his misbehavior and acknowledged his wrong and folly; so I have reinstated him in his former position and he is doing very well at present. Our congregations yesterday were very large and the services seemed especially good to us all. We think God's Spirit was with us in no small degree, and we are thankful, and are praying for and really expecting an awakening among these people soon."

FROM BAILUNDU.

Mr. Stover writes: —

"One young man, older however than any one in the church, was received into the church at the last communion. He first came here to stay when Dr. Webster was building, but he did not move his family here until after the Woodsides came. He, like so many others, having once become interested, could not be satisfied away from the Word. I do not wonder that the natives object to their friends coming here lest, as they say, they will 'catch Jesus.' So many have been caught in just that way. The Spirit does his own work, in his own way, with or without us, often using the most bitter enemies as the means of interesting some one in the truth. A brother of Sakanjimba came here on a visit about the time the school opened, and he said he would go home and then return to school. It was suggested that he might as well try school a little while at first, and see how he liked it. He did so. After a few weeks he went home to make a visit. He was bound and roughly treated in order to keep him from returning. A friend released him, and he returned hither in haste. They do not understand that persecution only helps us."

Eastern Turkey Mission.

SEMI-JUBILEE OF THE MARDIN CHURCH.

MR. ANDRUS, of Mardin, sends an account of the observance of the twenty-fifth anniversary of the organization of the first evangelical church at Mardin and the ordination of its present pastor. The celebration took place at the time of the meeting of the Mesopotamia Union. On Sabbath morning, October 30, the pastor of the First Church in the Union presided, and addresses were made by one of the first Protestants of the region, who gave an interesting account of the gospel work in Mardin, the pastor following with a history of the church for twenty-five years. A tabular exhibit of the condition of the church and community as it was in 1867 and as it is at the close of the present year was prepared, from which Mr. Andrus gives the following items as of chief interest: —

"1. The membership of the church, 206, about two fifths of the congregation.

"2. The membership of the Sabbath-school, more than two fifths of the congregation.

"3. The gain in giving to the general treasury for the regular expenses of the church and congregation, from 2,470 piastres in 1867 to 7,020 piastres in 1892

At the beginning of the new year in January they intend wholly to support their schools as well as their pulpit. The latter has been wholly independent the past five years.

"4. The grand total of their contributions for religious and educational purposes in the twenty-five years, which is 302,313 piastres, or over $13,300. This is $2,257 more than was paid by them in taxes to the government during the same time. The total of aid granted them by the Board for the same period was 147,564 piastres, or $6,503. So the gifts by the people during this period amounted to a little more than two-thirds of the total sums expended.

"At the close of the reading of these statistics the senior member of the station was asked to speak upon the theme, 'The Relation of the Missionaries to the Mardin Church.' At the conclusion of his remarks and congratulations, tender allusion was made to their first missionary, the lamented Dr. W. F. Williams, and also to the lasting love of his family, now in America, for the church he organized, in token of which love they presented to the church the gift now before them. As the speaker reached this point a table standing on one side was quietly brought into view, and revealed to the astonished and admiring eyes of all a beautiful new communion service.

"Reports of the various benevolent societies of the church followed. Then congratulatory letters from Dr. H. N. Barnum, of Harpoot, and Rev. H. S. Barnum, of Constantinople, who twenty-five years ago were present on the occasion now celebrated, were read to the interest and delight of all present. The congratulations of the Mesopotamian Union were very gracefully tendered by Pastor Abosh, and Mr. Dewey led in a prayer of thanksgiving; after which the beloved Pastor Jurjis, from a full heart and with choking utterance, feelingly responded for both the church and himself to the congratulations which had been so heartily tendered."

The celebration was one to be remembered at Mardin, and Mr. Andrus speaks of the good results attending it as largely due, under God's blessing, to the prolonged service of the present pastor.

Notes from the Wide Field.

AFRICA.

Lake Nyasa. — Dr. Cross, of the Free Church of Scotland mission, has opened a new station at the northern end of the Lake, where just now the Arabs seem to be dominant and are busily engaged in slave-trading. A cattle plague has devastated the region, and the natives are suspicious that the loss of their cattle is due to the coming of the white men. At Bandawe, Dr. Elmslie speaks of a systematic and well-ordered work carried on throughout the district, and with good fruits both in conversions and in the general elevation of the people. The schools are popular, and the savageries of heathenism have there disappeared or hid themselves from public view. A remarkable change has been effected by mission work among the Angoni who a few years since were supposed to be untamable. Many of these people came down from Angoniland to welcome Dr. Elmslie on his return, and spent several days among the people in peaceful intercourse. In view of this transformation it is well said: "The gospel has been able to subdue; spears only can conquer." The Moravians have opened their new station at Rangwe on the hills northwest of Nyasa, and the Berlin mission, under Dr. Merensky, has established itself in the same region. The three missions are working in utmost harmony and are in friendly relations with the neighboring chiefs.

The Congo Kingdom. — The English Baptists, besides their vigorous mission on the Congo River, have a prosperous mission at San Salvador, the capital of the king-

dom of Congo, which is under Portuguese authority. A recent letter reports that there are at that station several persons who give evidence of change of heart. Among the number is one who in position is next to the king. It is a remarkable fact that one in such a high position under the Portuguese government should be counted among the Protestant Christians.

Uganda. — A letter from Bishop Tucker is given in *The London Times* of January 25. The letter is dated "Encampment in Wandingi's country, Kikuyu," the last date being November 13. The point is apparently about two thirds of the distance from Mombasa to Lake Victoria, and the Bishop was expecting to reach Uganda in about a month. He speaks of the region as extraordinarily productive. For fifteen miles he had passed through a series of gardens and shambas where there were enormous masses of food. Three crops are usually reaped in the course of each year. He was able to buy all the flour needed, securing 14,000 pounds for about $25 worth of beads and cloth. He speaks of the country as healthful beyond question, and calls for reinforcements to undertake a mission in Kikuyu. Though this region was so productive, reports had come that the Masai not many miles away were dying of starvation, and the Bishop expected, as they recommenced their journey, to pass through a foodless tract of country. Aside from the porters, he had with him eighty donkeys laden with sacks of flour and meal. Sir John Portal, the commissioner newly appointed by the British government for the examination of affairs in Uganda, left Mombasa for the interior with his caravan on January 2.

INDIA.

The Salvation Army. — Large claims are made in regard to the progress of the work under the auspices of the Salvation Army in India, but there are those who have serious doubts about the character of the work. Not that they question the earnestness and integrity of the leaders or the devotion of the laborers, but their methods are deemed very faulty and unsuitable. This is the burden of a paragraph in *The Harvest Field*, which speaks kindly but candidly of the operations of the Army. It is said that there have been 310 foreign officers brought to India since January, 1887. Of these, 20 have died and 160 have been sent home or joined other missions. This is a fearful loss of missionary forces and is said to have resulted from the inadequate support of those who labor, who have died from want or have been compelled to return home exhausted. The officers are said to be too credulous of the professions of the natives, who frequently show much religious feeling, but who are not grounded in the faith before they are accepted as converts.

SAMOA.

The London Missionary Society has just opened a college for girls at Papauta corresponding, as we judge, to the well-known institution at Malua for students and their wives. The ceremony of opening the college took place on the twenty-ninth of August last, in the presence of foreign residents and many Samoan chiefs, and of course his majesty King Malietoa Laupepa. The Countess of Jersey, whose husband is the governor of New South Wales, presided and made the opening address, which was full of wise utterances both to the pupils and to those who were to have charge of them. From some statements made by Rev. S. J. Whitmee it appears that it is intended to have in the school about eighty pupils as boarders from all parts of Samoa. The pupils are required to pay five dollars per annum, with the understanding that in the future the rate is gradually to be increased. An estate of thirty acres is planted with bananas, taro, yams, breadfruit, etc., giving a food-supply. The influence of the school it is hoped will be felt throughout the islands. In this connection we refer to the account given of the Malua Institution, in which during the past year there has

been great religious awakening, largely due, it is said, to the establishment of a society of Christian Endeavor. The students are much quickened in their spiritual lives, and new enthusiasm has been aroused for service in their missionary field of New Guinea. Rev. Mr. Davies reports that the people have engaged with great readiness in church building; a new edifice has been erected at Sapapalii, the royal village, with substantial stone walls and glass windows and doors. King Malietoa has contributed $235 to this edifice, and all natives of the place, wherever residing, have brought an offering for this central edifice.

CHINA.

PREJUDICES REMOVED. — *The Japan Mail* quotes from a letter of Dr. Griffith John, of Hankow, China, in which he refers to that notorious promoter of riots, Chou Han. This man, through the literature which he and his friends have disseminated, has aroused the most intense hatred against foreigners, especially missionaries, charging them with all the crimes which men can commit. Dr. John refers to two friends, natives, who had been adherents of Chou Han, one of whom was disfigured by a hare-lip. He had known something of Dr. John's work, but he was afraid even to drink tea in his house lest he should be bewitched. Subsequently his fears were overcome, and he submitted to treatment and was cured of his malformation. Immediately he acknowledged how grossly he had been deceived. He and his friends determined to meet Chou Han and convince him, if possible, that his complaints against the missionaries were totally unfounded. Here is Dr. John's account of the young man: "I asked Mr. Jen why he hesitated to come to the hospital, and this was his reply: 'I was afraid that if I once entered I might never come out again. I thoroughly believed that the foreigners did gouge the eyes and cut out the hearts of men, women, and children. I know now that it is all false; but this is to be ascribed to the fact that I have seen. I believe that if Chou Han himself could only see, his feelings would change just as mine have changed.' Then he told me that in Chang-sha ninety-nine out of every hundred at least thoroughly believe these reports about the foreigners and their doings. If two or three experienced missionaries could settle down in Chang-sha, and carry on their work of preaching and healing at Chang-sha as they are doing at Hankow, a great revolution would soon take place in the Hunan sentiment with regard to us. I pray that that day may soon come."

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the Hawaiian Islands: that whatever be the future of the nation politically, peace and good order may be maintained; that corruption and ingrained superstition may be out-rooted; that righteousness may prevail, and justice be done to all classes; that the work done by the missionary fathers and their children may be conserved and developed; that the churches and schools may prosper; and that the nation may know the blessedness of that people whose God is the Lord.

DEPARTURE.

February 4. From New York, Rev. Thomas D. Christie, returning to the Central Turkey Mission. It is expected that he will be located hereafter at Tarsus, in charge of the Training Institution in that city, but not under the care of the American Board.

ARRIVALS AT STATIONS.

November 2. At Van, Eastern Turkey, Miss Grace N. Kimball, M.D., and Miss Katherine B. Fraser.

December 17. At Mardin, Eastern Turkey, Rev. and Mrs. C. F. Gates.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald.*]

1. The Decennial Conference in India. (Page 102.)
2. The situation on the Hawaiian Islands. (Page 91.)
3. A Kaffir evangelist. (Page 123.)
4. Items from West African and Zulu Missions. (Pages 111, 112.)
5. Famine in India and its results. (Page 105.)
6. A new church in North China. (Page 107.)
7. Progress in Mexico. (Page 109.)
8. A Girls' College in Japan. (Page 109.)
9. Influence of America in India. (Page 104.)

Donations Received in January.

MAINE.

Alfred, Cong. ch. and so.	11 00	
Andover, Josiah Bailey,	4 00	
Brewer, 1st Cong. ch.	11 00	
Farmington, 1st Cong. ch.	118 70	
Farmington Falls, 1st Cong. ch.	6 25	
Freeport, Cong. ch. and so.	39 80	
Harrison, Cong. ch. and so.	5 96	
Machias, Centre-st. Cong. ch.	13 86	
Machiasport, Cong. ch. and so.	10 00	
North Bridgton, Cong. ch. and so.	9 00	
Orland, H. T. and S. E. Buck, 20; Mrs. M. F. Trett, 3,	23 00	
Portland, High-st. Cong. ch., 200; P. S. Spear and others, 105.50,	305 50	
Saco, Cong. ch. and so.	29 30	
South Bridgton, Cong. ch. and so.	1 92	
South Paris, Cong. ch. and so.	8 13	
Waterford, 1st Cong. ch.	7 05	
Westbrook, 2d Cong. ch.	66 10	
York, 2d Cong. ch.	5 00	675 57

NEW HAMPSHIRE.

Alstead Centre, Cong. ch. and so.	2 50	
Atkinson, Cong. ch. and so.	41 25	
Bath, Cong. ch. and so.	7 55	
Centre Sandwich, Levi W. Stanton,	5 00	
Chester, Cong. ch. and so., 50; A friend, 10.40,	60 40	
Concord, West Cong. ch., 31; A friend, 10,	41 00	
Derry, 1st Cong. ch.	60 91	
Dover, Benjamin Brierly, 1st Cong. ch.	25 00	
Epsom, J. L. Brackett, Union Cong. ch.	2 00	
Hollis, Cong. ch. and so.	21 00	
Keene, 2d Cong. ch.	12 08	
Lancaster, Cong. ch. and so.	18 00	
Lebanon, Cong. ch. and so.	13 00	
Manchester, Franklin-st. Cong. ch.	182 15	
Mason, Rev. Daniel Goodwin,	10 00	
Mont Vernon, J. A. Starrett,	10 00	
Nelson, Cong. ch. and so.	10 50	
New London, Seth Littlefield,	15 00	
Newmarket, Thomas H. Wiswall,	10 00	
Orford, John Pratt,	15 00	
Pembroke, Mrs. Mary W. Thompson,	10 00	
Rindge, Cong. ch. and so.	15 75	
Sanbornton, Cong. ch. and so.	70 67	
Windham Depot, Horace Berry,	10 00	668 76
Legacies.—Hanover, Andrew Moody, add'l, by E. R. Ruggles, Trustee,		50 00
		718 76

VERMONT.

Barnet, Alexander Holmes,	20 00	
Bellows Falls, Cong ch. and so.	6 00	
Castleton, Cong. ch. and so.	11 54	
Chelsea, Cong. ch. and so.	19 13	
Derby, Mrs. E. A. McPherson,	10 00	
Essex Centre, Cong. ch. and so.	10 70	
Guilford, Mrs. A. Chandler,	1 00	
Jericho, 2d Cong. ch.	4 48	
Lyndon, Cong. ch. and so.	21 50	
Montpelier, Bethany Cong. ch.	37 00	
Morrisville, Cong. ch. and so.	41 50	
New Haven, A friend,	100 00	
Newport, 1st Cong. ch., 20.51; S. S. Tinkham, 10,	30 51	
North Craftsbury, Cong. ch. and so.	10 00	
Norwich, S. J. Burton,	5 00	
St. Johnsbury, North Cong. ch.	429 98	
Stowe, A friend,	50 00	
Waterbury, Cong. ch. and so.	11 93	
West Charleston, Cong. ch. and so.	13 90	
West Hartford, Cong. ch. and so.	10 00	
West Townshend, Cong. ch. and so.	5 00	849 17
Legacies. — Bennington, Lewis McIntire, by Harrison I. Norton, Adm'r, 421.88, less 50,	371 88	
Benson, Miss Juliaette Kent, by Rev. Evarts Kent,	25 00	
Essex, Nathan Lathrop, by A. A. Slater, Adm'r,	7 00	403 88
		1,253 50

MASSACHUSETTS.

Andover, South Cong. ch., 150.30; West Cong. ch., 10,	160 30	
Arlington, Cong. ch. and so.	121 67	
Ashfield, Cong. ch. and so., 35.59; Church Birthday offering, 2.60; Birthday Mission Band, 5.82,	44 01	
Attleboro Falls, Central ch.	7 00	
Auburndale, Cong. ch. and so.	300 00	
Becket, Mary A. Church,	5 00	
Beverly, Dane-st. Cong. ch., 267.40; Washington-st. Cong. ch., 160.49,	427 89	
Blandford, Cong. ch. and so.	51 60	
Boston,* Park-st. ch., 2,984.05; do., A friend, 500; Central ch., 2,500; Old South ch., 1,828.32; Mt. Vernon ch., 501.18; Eliot ch. (Roxbury), 265.67; Immanuel ch., 215.64; Brighton ch. (for 1892), to const. Rev. A. A. Berle, H. M., 114.35; Union ch., 100; Highland ch., 89.35; Harvard ch. (Dorchester), Bible Class and other friends, for native Pastor at Esidumbine, 25; Regular contributor, 50; X., 10; A. C., 5; A friend, 50c.	9,189 06	

*In the "Summary for 1892" given in the last *Herald*, page 75, certain contributions for Special Objects, acknowledged in the October *Herald*, were omitted. Including these, the totals are for the: —

Old South church, 9,431 64
do., to Woman's Board, 769 49—10,201 13
Park-st. church, 4,337 69
do., to Woman's Board, 682 50—5,020 19
Walnut-ave. church, 3,221 94
do., to Woman's Board, 598 80—3,820 74
Central church, 2,527 90
do., to Woman's Board, 642 02—3,169 92
2d church, Dorchester, 2,230 01
do., to Woman's Board, 911 98—3,141 99
Eliot church, 2,305 36
do., to Woman's Board, 495 22—2,800 58
Mount Vernon church, 2,286 24
do., to Woman's Board, 432 75—2,718 99
Other churches complete, as acknowledged.
This makes the total from Boston, for 1892, 76,191 52
Braintree, 1st Cong. ch., 12.84; Henry A. Johnson, 15, 27 84
Bridgewater, Central-sq. ch., 16.20; Mrs. S. L. Alden, 4, 20 20
Brimfield, 2d Cong. ch. 7 09
Cambridge, 1st ch. and Shepard Cong. soc. 300 00
Chesterfield, Cong. ch. and so. 17 00
Cohasset, 2d Cong. ch. 55 58
Curtisville, Geo. E. Dresser, 10 00
Dalton, W. M. Crane, 100; Zenas Crane, 100, 200 00
East Douglas, Cong. ch. and so. 30 49
Easthampton, 1st Cong. ch. 81 31
Fitchburg, Rollstone Cong. ch., 69.76; Calvinist Cong. ch., 30, 99 76
Foxboro, Cong. ch. and so. 30 47
Framingham, Plymouth Cong. ch. 79 59
Gardner, 1st Cong. ch. 70 00
Globe Village, A friend, 20 00
Gloucester, Trinity Cong. ch., 89.04; Lanesville Cong. ch., 22.34; A friend, 2, 113 38
Hadley, 2d Cong. ch. 65 00
Hamilton, Mrs. E. M. Knowlton, 3 00
Harvard, Rev. C. C. Torrey, 15 00
Haverhill, Centre Cong. ch., 86; West Cong. ch., 21; Joseph Flanders, 5, 112 00
Hingham, Bethany Cong. ch. 2 00
Holbrook, Winthrop Cong. ch. 28 08
Holliston, 1st Cong. ch. 136 30
Holyoke, 1st Cong. ch., 26.01; 2d Cong. ch., with other dona., to const. Frank Heywood, H. M., 64.50, 90 51
Huntington, 2d Cong. ch. 6 44
Hyde Park, Clarendon Cong. ch. 6 01
Lawrence, Trinity Cong. ch., 45.32; Lawrence-st. Cong. ch., 9.04; B., 10; S., 30, 94 36
Leicester, 1st Cong. ch. 76 06
Lexington, Hancock Cong. ch. 20 00
Littleton, Rev. B. F. Leavitt, 15 00
Longmeadow, Gentleman's Benev. Assoc. 10 75
Lowell, Kirk-st. Cong. ch. 588 20
Ludlow, 1st Cong. ch. 15 76
Lynn, Rev. Ezekiel Russell, D.D. 50 00
Malden, A. J. I. 10 00
Maplewood, 1st Cong. ch. 10 00
Merrimac, Cong. ch. and so. 100 00
Middlefield, Cong. ch. and so. 32 18
Millbury, C. E. Hunt, 10; Miss H. M. Hunt, 3, 13 00
Milton, 1st Cong. ch. 48 00
Monson, Cong. ch. and so. 26 67
Newbury, 1st Cong. ch. 16 12
Newton Centre, Extra-cent-a-day Band, Cong ch., 25; Cong. ch., A member's bal. of Tithes for 1892, 53.71, 78 71
North Adams, Cong. ch. and so. 173 10
Northampton, 1st Cong. ch., 312.89; Y. P. S. C. E. of do., for sup. of Rev. W. W. Mead, 350; Y. P. S. C. E. of Edwards ch., for do., 200; Benev. Soc. of do., 181.91, 1,044 80
North Brookfield, Mrs. Susan B. Reed, 5 00
North Falmouth, Cong. ch. and so. 23 82
Norwood, 1st Cong. ch. 61 97
Oakham, Cong. ch. and so. 27 75
Orange, Central Cong. ch. 29 66
Pepperell, Cong. ch. and so. 17 04
Plymouth, Ch. of the Pilgrimage, to const. Rev. E. W. Shurtleff, H. M. 84 57
Princeton, 1st Cong ch. 124 34
Provincetown, 1st Cong. ch. 20 00
Quincy, Cong. ch. and so., 35; Rev. Edward Norton, 50, 85 00
Randolph, 1st Cong. ch., m. c., 87.35; New Year's Greeting, 50, 137 35
Rochester, Cong. ch. and so. 7 00
Rockland, Cong. ch. and so. 30 00
Salem, South Cong. ch. 53 17
Saundersville, Cong. ch. and so. 4 78
Sharon, Cong. ch., by a friend in Calistoga, Cal. 18 00
Shrewsbury, Cong. ch. and so. 11 00
Southbridge, Cong. ch. and so. 62 60
South Weymouth, Old South ch. 24 00
Springfield, North Cong. ch. 97 72
Swampscott, 1st Cong. ch. 39 00
Truro, 1st Cong. ch. and Sab. sch. 13 00
Wakefield, Cong. ch. and so. 83 21
Walpole, Cong. ch. and so. 34 00
Waltham, Trin. Cong. ch. 15 61
Wayland, H. B. Braman, 10 00
Wellesley, Cong. ch. and so. 60 82
Wenham, Cong. ch. and so. 15 00
West Boxford, Cong. ch. and so. 5 00
West Brookfield, Cong. ch. and so. 43 08
Westfield, 2d Cong. ch., 29.32; Smith Harding, 11, 40 32
Whately, Cong. ch. and so. 62 00
Wilbraham, Cong. ch. and so. 22 00
Williamsburgh, Cong. ch. and so. 43 84
Winchendon, Josiah Abbott, M.D. 50 00
Winchester, 1st Cong. ch. 53 70
Worcester, Piedmont Cong. ch., 83.50; Ch. of the Covenant, 7; Hope Cong. ch., 4, 94 50
———, Friends, 10 00
———, A friend, 10 00—15,986 14

Legacies. — Boston, Mrs. Mary A. Pitkin, by Wm. H. Pitkin and James S. Pitkin, 5,000; Robert Williams Wood, M.D., Jamaica Plain, by F. V. Balch and others, Exec's (prev. paid, 2,500), 2,500; Mrs. Betsey R. Lang, by Langdon S. Ward, Trustee, 75, 7,575 00
New Bedford, Mrs. Susan P. Mayhew, by L. T. Terry and C. L. Russell, Trustees, 5,000 00
Newton, Charles E. Billings, by Mrs. Mary M. Billings, Ex'x, 5,000 00
North Falmouth, James Nye, by Ferdinand G. Nye, Ex'r, 11 96
North Leominster, Leonard Burrage, by M. D. Haws, Ex'r, add'l, 7 50
Williamsburg, Elnathan Graves, by Mary P. and Henry L. Graves, Ex's, 500 00
Worchester, David Whitcomb, by G. Henry Whitcomb, Ex'r (prev. rec'd, 20,000), 5,000 00—23,094 46

39,080 60

RHODE ISLAND.

Kingston, Cong. ch. and so. 36 20
Little Comptom, Cong. ch. and so. 13 40
Newport, United Cong. ch. 105 46—155 06

CONNECTICUT.

Berlin, 2d Cong. ch, 49 60
Bethel, 1st Cong. ch. 146 77
Brookfield Centre, Cong. ch. and so. 40 00
Brooklyn, 1st Trin. ch. 37 00
Buckingham, Cong. ch. and so. 9 00
Burlington, Cong. ch. and so. 5 00
Centrebrook, Cong. ch. and so., m. c. 2 60
Clinton, Rev. R. Crawford, 12 50
Colchester, Cong. ch. and so. 149 72
Cornwall, 1st Cong ch. 85 00
Cromwell, Cong. ch. and so. 64 63
East Haddam, A friend, 5 00
East Hartford, South Cong. ch. 17 55
Farmington, 1st Cong. ch., H. D.

Hawley, toward sal. of Rev. Mr. Knapp, and to const. BERTRAND F. GILLETTE, H. M., 100; A friend, 40c. 100 40
Green's Farms, Cong. ch. and so., of which 22 toward sup. of Rev. W. P. Elwood, 78 00
Hartford, 1st Cong. ch., of which 35.25 for Hawes Fund, 382.19; Asylum Hill Cong. ch., 281.05, 663 24
Jewett City, 2d Cong. ch. 23 65
Kensington, Cong. ch. and so. 34 85
Killingsworth, Cong. ch. and so. 14 60
Lebanon, Two friends, 14 00
Ledyard, Cong. ch. and so. 16 51
Lyme, 1st Cong. ch. 50 00
Milford, Plymouth Cong. ch., 30.09; 1st Cong. ch., 24.12, 54 21
Millington, Cong. ch. and so. 1 00
Montville, 1st Cong. ch. 25 00
Mystic, Cong. ch. and so. 21 25
New Haven, College-st. Cong. ch., 160; Howard-ave. Cong. ch., 35.15, 195 15
New London, 1st church of Christ, m. c. 13 62
New London Co., Friends, to const. BELTON A. COPP, H. M. 200 00
New Preston Hill, Cong. ch. and so. 7 00
Norfolk, Cong. ch. and so. 160 00
North Coventry, Cong. ch., with other dona. to const. Mrs. SARAH HUGHES, H. M. 85 25
North Haven, Cong. ch., to const. GEORGE S. VIBBERT, H. M. 115 00
Norwich, 2d Cong. ch., 160.93; Greeneville Cong. ch., 50; 1st Cong. ch., 5.63, 216 56
Old Lyme, 1st Cong. ch. 95 20
Old Saybrook, Cong. ch. and so. 46 37
Plymouth, 1st Cong. ch. 92 00
Pomfret, 1st Cong. ch., of which 7.35 m. c. 195 35
Portland, 1st Cong. ch. 35 75
Rocky Hill, Cong. ch. and so. 20 99
Salisbury, Cong. ch., to const. GEORGE H. KNIGHT, H. M., 102.17; Home Class Cong. ch., 3.64, 105 81
Somers, A friend, 3 90
South Glastonbury, Cong. ch. and Sab. sch. 5 79
South Windsor, 1st Cong. ch., 43.25; 2d Cong. ch., 25.02, 68 27
Stafford Springs, Friend, 2 00
Thompson, Cong. ch. and so. 34 43
Tracy, Elias Sanford, 12 70
Westbrook, Cong. ch. and so. 23 07
West Hartford, Nancy S. Gaylord, 9 00
Westville, Cong. ch. and so. 31 05
Wilton, Cong. ch. and so. 65 00
———, A friend, 25 00
———, A friend, 20 00—3,605 34
Less over reported in last *Herald* from Broadway ch., Norwich, 100 00
3,505 34
Legacies.— West Hartford, Mrs. Abigail P. Talcott, by E. A. Whiting, Trustee, 65 00
3,570 34

NEW YORK.

Albany, 1st Cong. ch., 25; A friend, 50, 75 00
Aquebogne, J. W. Downs, 25 00
Brooklyn, Lewis-ave. Cong. ch., with other dona., to const. DORA B. DODGE and THOMAS A. WATSON, H. M., 196.96; Sab. sch. of do., for work in West Cent. Africa, 26.50; Church of the Pilgrims, add'l, 40; Clinton-ave. Cong. ch., m. c., 23.38; Sab. sch. of Central Cong. ch., for two Bible-readers, Madura, 36, 322 84
Busti, Eli Curtiss, 5 00
Candor, Cong. ch. 19 21
Central New York, A friend, 13 40
Clifton Springs, Mrs. A. G. Warner and daughter, 10 00
Clinton, An offering to the Lord, 7 00
Durham, Mrs. J. D. Hull, 5 00
Fishkill, Lewis S. Hopkins, 10 00
Jack's Reef, Mary H. Goodhue, 1 00
Lockport, East-ave. Cong. ch. 73 00
Maine, 1st Cong. ch. 11 60
Mannsville, A. M. Wardwell, to const. Mrs. A. M. WARDWELL, H. M. 100 00
Mineville, Mrs. D. L. Reed, 7 00
New York, Broadway Tabernacle, add'l, of which 15 from two friends, 670; A friend, 1,000; Anson Phelps Stokes, 100; M. W. Lyon, 25, 1,795 00
Nineveh, G. F. H., A thank-offering, 10 00
Norwich, Cong. ch., for Scudder Memorial, 80 00
Otto, Mission friends, 12 00
Poughkeepsie, Wm. Adriance, 10 00
Pulaski, Cong. ch. 5 00
Rodman, Cong. ch. 20 00
Sayville, Cong. ch. 34 00
Smyrna, Miss'y Soc. of Cong. ch., to const. ERWIN H. SPRAGUE, H. M. 100 00
Suspension Bridge, 1st Cong. ch. 21 50
Syracuse, Plymouth Cong. ch. 12 60
Troy, D. L. Boardman, 50 00
Utica, G. H. L. Maynard, for Marathi, 7 00
Warsaw, Friends, 10 00
Wellsville, Cong. ch., 37; A friend, 4.50, 41 50
Yonkers, 1st Presb. ch. 60 00—2,953 65
Less over reported in last *Herald* from Central ch., Brooklyn, 1,000 00
1,953 65
Legacies.— Buffalo, Mrs. Sarah A. French, by Horace Stillman, Ex'r, 200 00
New York, William E. Dodge, by D. Stuart Dodge, *et al.*, Ex's (prev. rec'd 45,000), 5,000; Sarah Burr, add'l, by J. H. and S. Riker, Ex's, 900, 5,900 00—6,100 00
8,053 65

NEW JERSEY.

Bound Brook, Cong. ch., for native preacher, Madura, 35 00
Plainfield, A friend, 10 00—45 00

PENNSYLVANIA.

Audenried, Welsh Cong. ch. 6 50
Drifton, Welsh Cong. ch. 10 00
Horatio, Cong. ch. 3 00
Jeffersonville, Mr. and Mrs. Francis Whiting, 100 00
Lansford, Welsh Cong. ch. 10 00
Mahanoy City, Welsh Cong. ch. and Sab. sch. 9 36
Philadelphia, A friend in Roxboro, 20 00
Scranton City, Providence Welsh Cong. ch. 20 00
Wilkes-Barre, Puritan Cong. ch. 3 90—182 76
Legacies.— Philadelphia, Horace W. Pitkin, by Jas. Spear and Augustus Thomas, Ex's, 4,795 00
4,977 76

MARYLAND.

Baltimore, 1st Cong. ch. 135 08
———, A friend, 500 00—635 08

WEST VIRGINIA.

Credo, Cong. ch. 7 30

DISTRICT OF COLUMBIA.

Washington, 1st Cong. ch. (of which from E. Whittlesey, 50; A friend, 50; G. P. Whittlesey, 10), 300; Mt. Pleasant Cong. ch., 64.35; E. L. Champlin, 10, 374 35

NORTH CAROLINA.

Raleigh, 1st Cong. ch. 4 03

SOUTH CAROLINA.

Cheraw, Part of the tithe, 10 00

FLORIDA.

Georgiana, Wm. Munson,	25 00	
Macclenny, Rev. A. A. Stevens,	5 00	
Oviedo, Mr. and Mrs. Jas. Campbell, for Japan,	2 00	32 00

ALABAMA.

Shelby, Church of the Covenant,		17 10

MISSISSIPPI.

Tougaloo, ——,		10 00

KENTUCKY.

Berea, Cong. ch.		4 01

MISSOURI.

Bevier, Welsh Cong. ch.	6 56	
Bonne Terre, A friend,	5 00	
Kansas City, Olivet Cong. ch.	4 00	
Riverdale, Friends in Cong. ch.	2 50	
Springfield, 1st Cong. ch.	91 26	
St. Louis, Pilgrim Cong. ch.	68 50	177 82

OHIO.

Berea, Cong. ch.	16 80	
Brookfield, English, by A. W. McIntosh,	5 00	
Chatham Centre, Cong. ch.	22 56	
Cincinnati, Edna B. Fox, for Scudder Memorial Fund,	12 00	
Cleveland, Pilgrim Cong. ch., 98.79; East Madison-ave. Cong. ch., 9.47; Miss'y circle of Mt. Zion Cong. ch., 5,	113 26	
Delaware, Wm. Bevan, for Japan,	10 00	
East Liverpool, Rev. H. D. Kitchel,	40 00	
Elyria, Mrs. L. A. Porter,	25 00	
Kent, Geo. O. Rice,	10 00	
Kinsman, 1st Presb. and Cong. ch., to const. Rev. D. A. Newell, H. M.	70 00	
Madison, Central Cong. ch.	6 03	
Mesopotamia, Cong. ch.	2 60	
North Ridgeville, Maria M. Lickorish,	10 00	
Oberlin, 2d Cong. ch.	77 23	
Salem, David A. Allen,	25 00	
Springfield, 1st Cong. ch. and Sab. sch., 17.35; Lagonda-ave. Cong. ch., 15,	32 35	
Tallmadge, Cong. ch.	3 00	
Toledo, 1st Cong. ch., toward salary of Mrs. M. M. Webster and Rev. J. L. Barton,	240 00	720 83

ILLINOIS.

Abingdon, Cong. ch.	65 26	
Aurora, 1st Cong. ch.	3 00	
Beecher, Rev. L. B. Nobis, 15; An absent member of Cong. ch., 10,	25 00	
Canton, Cong. ch.	36 75	
Chicago, South Cong. ch., 84; Trinity Cong. ch., 3.80; Mayflower Cong. ch., 3.19; Y. P. S. C. E. of Warren-ave. Cong. ch., toward salary of Rev. F. E. Jeffery, Madura, 30; A friend, 148.38; A friend, 100,	370 37	
Elgin, 1st Cong. ch.	25 00	
Evanston, 1st Cong. ch.	166 00	
Galesburg, 1st Cong. ch.	132 08	
Hamilton, Margaret Fairbairn,	4 00	
Moline, 1st Cong. ch.	79 71	
Naperville, Cong. ch.	25 00	
Payson, Cong. ch.	5 00	
Peoria, C. J. and M. C. McFarlane,	2 00	
Pontiac, Rev. S. Penfield,	5 00	
Ravenswood, Cong. ch.	7 27	
Seward, Cong. ch.	38 40	
Sycamore, Henry Wood,	50 00	
Victoria, Friends in Cong. ch.	10 00	
Waukegan, James E. Odlin,	10 00	
Woodburn, Cong. ch.	1 68	
Wyanet, Cong. ch.	5 34	1,066 86
Legacies.— Brighton, L. P. Stratton, by Rev. A. N. Hitchcock,		397 25
		1,464 11

MICHIGAN.

Charlotte, 1st Cong. ch., for new work in East Cent. Africa,	13 10	
Detroit, Canfield-ave. (Branch) Cong. ch.	4 17	
Footville, Cong. ch.	8 23	
Hancock, Cong. ch.	152 21	
Kalamazoo, C. E. Vanzant,	1 95	
Lake Linden, Cong. ch.	20 71	
Lansing, Plymouth Cong. ch.	23 80	
Morenci, Cong. ch.	9 30	
Potterville, Mrs. B. Landers,	5 00	
Stockbridge, Mrs. R. W. Reynolds,	2 50	
——, Gratitude,	125 00	
——, A friend,	50 00	415 97

WISCONSIN.

Alderly, James Thomson,	4 00	
Berlin, Union ch.	4 31	
Bristol and Paris, Cong. ch.	20 00	
Clintonville, Cong. ch.	10 06	
Emerald Grove, Cong. ch.	4 70	
Green Bay, 1st Presb. ch.	87 59	
Hayward, Cong. ch.	5 03	
Johnstown, Cong. ch.	2 30	
Lake Geneva, Cong. ch.	20 51	
Madison, 1st Cong. ch.	94 35	
Menomonie, Cong. ch.	13 75	
Milwaukee, Hanover-st. Cong. ch.	5 00	
Plymouth, Cong. ch.	12 63	
Prentice, Cong. ch., 4.97; Julius Parsons, 1,	5 97	
Ripon, Volunteer Band of Ripon College, toward salary of Rev. W. P. Elwood,	50 00	
South Milwaukee, 1st Cong. ch.	11 04	351 24

IOWA.

Anita, Cong. ch.	8 87	
Council Bluffs, Rev. G. G. Rice,	5 00	
Des Moines, North Park Cong. ch.	15 27	
De Witt, Charles F. Kent,	25 00	
Farragut, Cong. ch.	38 87	
Goldfield, C. Phillbrook,	5 00	
Independence, Rev. W. S. Potwin, for Japan,	5 00	
Keokuk, Thank-offering,	5 00	
Long Creek, Rev. Lloyd Williams,	12 30	
Marion, Cong. ch.	5 00	
Montour, R. M. Tenny, to const. Rev. Henry Avery, H. M.,	50 00	
Muscatine, Friends,	10 00	
Rockford, 1st Cong. ch.	7 25	
Shelby, Rev. Andrew Kern,	3 00	
Waterloo, Rev. M. K. Cross,	15 00	
Woodbine, S. E. Hillis,	2 00	212 56
Legacies.— Des Moines, Mrs. Harriet L. Rollins by S. A. Merrill, rent,		41 11
		253 67

MINNESOTA.

Duluth, Pilgrim Cong. ch., toward support of Mr. Stover,	2 53	
Elk River, Union ch.	13 00	
Faribault, Cong. ch.	39 64	
Mazeppa, Cong. ch.	2 00	57 17

KANSAS.

Brookville, Moffat Miss'y Box,	5 20	
Council Grove, Cong. ch., add'l,	1 00	
Neosho Falls, Rev. S. B. Dyckman,	2 00	
Ottawa, Cong. ch.	14 50	
Stockton, A member of Cong. ch.	2 50	
Topeka, Roger C. Boss, for Turkey,	5 00	
Wakarusa, Cong. ch.	1 68	31 88

NEBRASKA.

Addison, J. H. Hogbin,	50 00	
Arcadia, Morning collection, 2.51; Tithes of Christmas gifts, 2.50; Deacon and Mrs. E. T. Gardner, 50c.	5 51	
Harvard, 1st Cong. ch.	14 31	
Ogalalla, Cong. ch.	6 00	
Surprise, Mrs. J. H. Greenslit,	10 00	
Syracuse, Cong. ch.	11 73	97 55

CALIFORNIA.

Benicia, Rev. C. M. Blake,	5 00	
Eagle Rock, Cong. ch.	3 00	
Fruit Vale, A friend,	10 00	
Oakland, Mrs. Cornelia Richards, deceased, by her husband, 4,625; Pilgrim Cong. ch., 9.50,	4,634 50	
Redlands, Cong. ch.	10 00	
San Francisco, Olivet Cong. ch., 14.35; Cong. Chinese Miss'y Soc., 17,	31 35	
San Juan, Cong. ch.	17 20	
Santa Ana, ——,	30	
Suisun, Cong. ch.	5 55	
Sutter Co., A friend,	2 30	--4,719 20

OREGON.

Astoria, Mrs. A. W. Staver,	10 00	
East Portland, 1st Cong. ch.	10 15	
Forest Grove, Cong. ch.	38 88	——59 03

COLORADO.

Greeley, 1st Cong. ch.	20 00	
Silverton, 1st Cong. ch.	26 25	
Trinidad, 1st Cong. ch.	30 00	——76 25

WASHINGTON.

Seattle, Taylor Cong. ch.	10 00

SOUTH DAKOTA.

Ashton, Cong. ch.	6 00	
Columbia, Cong. ch.	4 13	
Pierre, Cong. ch.	10 00	——20 13

IDAHO.

Challis, ——,	1 00

DOMINION OF CANADA.

Province of Quebec.	
Sherbrooke, Mrs. H. J. Morey,	5 00
Legacies. — Danville, J. L. Goodhue, by E. C. Goodhue, Ex'r,	90 00
	95 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Africa, Cisamba, Mission Boys,	3 68	
Bulgaria, Samokov, Rev. W. P. Clarke, 5; ——, W. W., 15,	20 00	
China, Taiku, James Goldsbury, Jr.	30 00	
England, Chigwell, Mrs. Gellibrand,	50 00	
Turkey, Missis, Cong. ch., 1; Monastir, "Well Doers," for China, 2.20,	3 20	——106 88

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For several missions in part,	10,072 77	
For Miss White's outfit (balance),	116 00	
		——10,188 77

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer,* 3,000 00

For Miss L. A. Day,	75 00	--3,075 00

From Woman's Board of Missions for the Pacific.

Mrs. R. E. Cole, Oakland, California, *Treasurer.*

For traveling expenses of Miss Harwood to Japan,	200 00
	13,463 77

MISSION SCHOOL ENTERPRISE.

Maine. — Hampden, Cong. Sab. sch., 15; Milltown, Cong. Sab. sch., for support of Boys' sch., Marash, 85; do., Y. P. S. C. E., 1.50; Saco, Y. P. S. C. E., 12.50; South Berwick, Y. P. S. C. E., 14; York Village, Y. P. S. C. E. of 1st Cong. ch., 4.68, 132 68

New Hampshire. — Mont Vernon, "Buds of Promise," 19.40; Nelson, Y. P. S. C. E., 5; Pembroke, Cong. Sab. sch., 12.90; Plaistow and No. Haverhill, Mission Band, for Boys' sch., Madura, 20; Sanbornton, Mission Band, 8.14, 65 44

Vermont. — Brattleboro, Centre Cong. Sab. sch., for school in India, 25; Essex Junction, Y. P. S. C. E., 5.88; Greensboro, Cong. Sab. sch., 4.92; Rutland, Cong. Sab. sch., 15, 50 80

Massachusetts. — Attleboro, Y. P. S. C. E. of 2d Cong. ch., 12; Boston, Y. P. S. C. E. of Eliot ch. (Rox.), 10.04; Cong. Sab. sch., Allston, 7; Brimfield, Y. P. S. C. E., 1.86; Gardner, Y. P. S. C. E., 2.19; Hadley, 1st Cong. Sab. sch., 16.14; Halifax, Extra-Cent-a-day Band, 16; Haydenville, Cong. Sab. sch., toward education of student in Japan, 25; Hopkinton, Junior Y. P. S. C. E. of 1st Cong. ch., for China, 2; Paxton, Y. P. S. C. E., 5.18; Wellesley Hills, Y. P. S. C. E., 25; West Springfield, Y. P. S. C. E. of Park-st. Cong. ch., 5.50; Weymouth and Braintree, Y. P. S. C. E. of Union Cong. ch., 14.50; Worcester, Y. P. S. C. E. of Union Cong. ch., 25, 167 41

Connecticut. — Colchester, Cong. Sab. sch., 35.44; Lyme, Mite Soc. in Cong. ch., 15.23; Middletown, 1st Cong. Sab. sch., for support of three pupils at Erzroom High sch., 30; Milford, Plymouth Cong. Sab. sch., 13.14; North Coventry, Cong. Sab. sch., 18.17; Southington, Cong. Sab. sch., 20; South Killingly, Y. P. S. C. E., 1.04, 133 02

New York. — Berkshire, 1st Cong. Sab. sch., for support of pupil at Marsovan, 30; Blooming Grove, Cong. Sab. sch., 20.27; Fairport, Y. P. S. C. E., for schools in Cesarea, 20; Walton, Cong. Sab. sch., 24.50, 94 77

Pennsylvania. — Lansford, Cong. Sab. sch. 3 00

Missouri. — Kansas City, Y. P. S. C. E. of Clyde Cong. ch., 6.25; Lebanon, Y. P. S. C. E., 10, 16 25

Indiana. — Ridgeville, Cong. Sab. sch. 5 00

Ohio. — Cleveland, 1st Cong. Sab. sch., 56.02; Y. P. S. C. E. of Pilgrim ch., for China, 30; Collinwood, Y. P. S. C. E., 5; Medina, Cong. Sab. sch., 10; Oberlin, Y. P. S. C. E., toward support of pupil in Madura, 5; Toledo, Y. P. S. C. E. of 3d Cong. ch., 10, 116 02

Illinois. — Chicago, Y. P. S. C. E. of South Park Cong. ch., 8; Morgan Park, Cong. Sab. sch., 4; Princeton, Y. P. S. C. E., 19.65; Ridgeland, Cong. Sab. sch., 9.83, 41 48

Michigan. — Detroit, Canfield-ave. Y. P. S. C. E., 2 46

Wisconsin. — Hammond, Y. P. S. C. E., 11.80; Racine, Class 11 in Welsh Cong. Sab. sch., 3; Roberts, Y. P. S. C. E., 10, 24 80

Minnesota. — Appleton, Cong. Sab. sch., 1.24; Crookston, Y. P. S. C. E., 2; Lake Belt, Y. P. S. C. E., 1.60; St. Paul, Y. P. S. C. E. of Park Cong. ch., 22.01; Worthington, Union Cong. Sab. sch., 2.35, 29 20

Iowa. — Cresco, Y. P. S. C. E., 2.80; Manchester, Y. P. S. C. E., for support of student at Pasumalai Sem., 4.50; Newell, Cong. Sab. sch., 2.85; Waverly, Y. P. S. C. E., 3, 13 15

Nebraska. — Ainsworth, Cong. Sab. sch., 5.01; Crete, Sab. sch. of German Cong. ch., 8.32; Weeping Willow, Boys' branch of Y. M. C. A., for Turkey, 4.22, 17 55

Wyoming. — Cheyenne, Y. P. S. C. E. of 1st Cong. ch. 2 00

South Dakota. — Redfield, Cong. Sab. sch., 3.52; Wessington Springs, Cong. Sab. sch., 1.50, 5 02

920 05

CHILDREN'S "MORNING STAR" MISSION.

MAINE. — Norridgewock, Cong. Sab. sch. 15 00
NEW HAMPSHIRE. — Gilmanton Iron Works, Y. P. S. C. E. 2 50
MASSACHUSETTS. — Chicopee, 1st Cong. Sab. sch., 10.48; Middleboro, 1st Cong. Sab. sch., 10.71, 21 19
CONNECTICUT. — Middletown, 1st Cong. Sab. sch., 13; New Britain, Primary Class, South Sab. sch., 40; New Haven, Sab. sch. of College-st. Cong. ch., 15; New London, 2d Cong. Sab. sch., 20; Southport, Cong. Sab. sch., 10, 98 00
NEW YORK. — Buffalo, 1st Cong. ch., for support of Mrs. Logan and family, 150; New York, Wilfred and Ethel Little, 20c. 150 20
NEW JERSEY. — Upper Montclair, Christian Union Cong. Sab. sch. 23 08
WEST VIRGINIA. — Ceredo, Cong. Sab. sch. 5 70
OHIO. — Castalia, Cong. Sab. sch. 2 76
ILLINOIS. — Morton, Cong. Sab. sch. 5 15
MICHIGAN. — Detroit, Mount Hope Girls' Club, 1 00
CALIFORNIA. — Benecia, Cong. Sab. sch. 10 75
CANADA. — Montreal, Mrs. Wm. Crawford, for Micronesia, 5 00

340 33

ADVANCED CONTRIBUTIONS FOR 1893.

VERMONT. — Granby, Mrs. A. R. Plumer, 2 00
MASSACHUSETTS. — Boston, A friend in Eliot ch., 500; Chesterfield, "Special," 50; Dedham, Two sisters, 10, 560 00
CONNECTICUT. — Rockville, A friend, 1,000 00
NEW YORK. — Utica, ——, 10 00
CALIFORNIA. — Stockton, Rev. John C. Holbrook, D.D. 15 00

1,587 00

FOR SUPPORT OF YOUNG MISSIONARIES.

CONNECTICUT. — New Milford, Y. P. S. C. E. 7 00
OHIO. — Claridon, Y. P. S. C. E. 25 00
ILLINOIS. — Buda, Y. P. S. C. E., 12.50; Ivanhoe, Y. P. S. C. E., 5; Morgan Park, Y. P. S. C. E., 11.50; Princeton, "Wm. Cullen Bryant Sab. sch. class," 25; Rosemond, Y. P. S. C. E., 25; Wheaton, Y. P. S. C. E., of College ch., 10, 89 00
MICHIGAN. — Lamont, Y. P. S. C. E. 6 25
WISCONSIN. — Elkhorn, Y. P. S. C. E., 25; Elroy, Y. P. S. C. E., 10.87; Plymouth, Y. P. S. C. E., 7.04, 42 91
IOWA. — Dubuque, Y. P. S. C. E. of Immanuel Cong. ch. 6 25
MINNESOTA. — Madison, Y. P. S. C. E. 5 00

181 41

From THE AMERICAN MISSIONARY ASSOCIATION, by H. W. Hubbard, New York, *Treasurer*.
Income of the "Avery Fund," for Missionary Work in Africa, 919 05

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Augusta, James W. Bradbury, for work of Rev. F. L. Kingsbury, M.D., 5; Brewer, Y. P. S. C. E. of 1st Cong. ch., for educa. of Moses Baghda-ha-sian, care Rev. F. D. Greene, 25; Orland, Emma Buck, for school in Madura Mission, care Mrs. J. T. Noyes, 10, 40 00
NEW HAMPSHIRE. — Peterborough, Mayflowers, for work of Rev. F. M. Chapin, 15 00
VERMONT. — Chelsea, Cong. Sab. sch., for the Doshisha, 13.18; New Haven, Mrs. Eliza H. Meacham, for Okayama Orphan Asylum, 50; Norwich, Cong. Sab. sch., for work of Dr. F. L. Kingsbury, 9.50; Wallingford, C. M. Townsend, for Evangelistic work in Japan, 2, 74 68
MASSACHUSETTS. — Andover, Mrs. S. E. Randall, for scholarship in Anatolia College, 14; Auburn, Cong. Sab. sch., for support of Bible-woman, care Rev. Charles Hartwell, 20; Auburndale, Cong. Sab. sch., for school at Morenik, care Dr. Wheeler, 24; Boston, Park-st. ch., Two members, for work of Rev. G. T. Washburn, 500; do., Hiram Orcutt, for pupil, care Rev. W. A. Farnsworth, 26.40; do., Highland Cong. Sab. sch., for Okayama Orphan Asylum, 15; do., Extra-cent-a-day Band, Cong. House, for Wagolie school, 12; do., Brighton Cong. Sab. sch., for work of Miss E. C. Wheeler, 10; do. Mrs. Ufford's class in 2d ch., Dor., for work of Miss Dudley, 3.50; Brookline, Annie Ramage, for work of Mrs. C. C. Tracy, 5; Campello, South Cong. Sab. sch., for use of Miss Wheeler, 10.30; Fall River, Two classes in Central Mission Sab. sch., for Boys' School, care Dr. Farnsworth, 7; Harvard, Rev. C. C. Torrey, for work of Rev. A. W. Clark, 5; Lowell, Mrs. E. A. Bigelow, for scholarship, care Rev. C. H. Wheeler, 25; do., for work of Mrs. George C. Knapp, 20; Marlboro, Chinese dep't of Union Cong. Sab. sch., for proposed training sch. in South China, 13; Milton, M. L. R., for greatest need in Marathi Mission, 50; do., for do. in Madura Mission, 50; do., for catechist, care Rev. H. C. Hazen, 40; Newton Centre, S. F. Wilkins, for church bld'g at Choonkoosh, 310; North Plymouth, Willis K. Heath, for work of Rev. H. B. Newell, 5; Princeton, Mr. and Mrs. C. A. White, for support of native preacher, care Rev. J. C. Perkins, 60; do., Mr. and Mrs. J. E. Merriam, 2; Mrs. George Pratt, 10, for pupil, care Mrs. W. O. Ballantine; Somerville, Franklin-st. Sab. sch., for pupils, care Miss E. C. Wheeler, 15; Springfield, Missionary Aid Band, for support of pupil in Ahmednagar Normal School, 12; do., A friend, for Pasumalai College, 50; Waltham, Y. P. S. C. E., for Library of the Doshisha, 5.40; Westfield, Mrs. J. A. B. Greenough, for work of Mrs. J. P. McNaughton, 20; West Newbury, Y. P. S. C. E., of 2d Cong. ch., for work in Tung-cho, care Rev. E. G. Tewksbury, 18.14, 1,357 74
RHODE ISLAND. — Providence, Miss E. Carlile, for the Doshisha, 10 00
CONNECTICUT. — Danbury, ——, for work of Rev. and Mrs. E. S. Hume, 35; Hartford, Asylum Hill Cong. ch., for Pasumalai Theol. Sem., 14.04; Meriden, Chinese Sab. sch. of 1st Cong. ch., for proposed Training school in South China, 10; New London, Sab. sch. class in 1st ch., for do., 7; do., 1st Cong. Sab. sch., for school care of Rev. C. N. Ransom, 33.64; do., Infant Dep't, in do., for Okayama Orphan Asylum, 5.50; do., 2d Cong. Sab. sch., for school, care Miss E. C. Wheeler, 20; Stony Creek, Y. P. S. C. E., for work of Mrs. E. R. Montgomery, 5, 130 18
NEW YORK. — Binghamton, Mrs. Sabin McKinney, for native pastor, care Miss G. R. Hance, 25; Middletown, 1st Cong. ch., 40.43; Sab. sch., 50; "Crane Mission," 15; Y. P. S. C. E., 18.32; Junior Y. P. S. C. E., 1.25, all for work of Mrs. E. R. Montgomery; New York, Wilson Mission Sab. sch., for work of Rev. A. McLachlan, 25; do., Jos. E. Brown, for Industrial Dep't of Institute at Samokov, 10; do., Miss R. A. Smith, for Endowment of Pasumalai Sem., 10; do.,

Sylvester S. Bliss, for Bible woman, care Mrs. H. O. Dwight, 5, 200 00

New Jersey. — Bloomfield, Peter Carter, for Talas Dispensary, 15; Princeton, C. A. Young, for trans. and pub. of "Elements of Astronomy," care Rev. F. L. Kingsbury, 25; do., Mizpah Circle of King's Daughters, for scholarship in Anatolia College, 25; do., from do., for use of Miss Jane C. Smith, 1, 66 00

Pennsylvania. — Philadelphia, E. Taminosian, for support of teacher and preacher at Antioch, 40; do., J. L. McBride, for Kao Chih Kuang, care of Rev. W. S. Ament, 30, 70 00

Delaware. — Milford, Mrs. M. S. Gilchrist, for use of Miss S. A. Searle, 21 00

District of Columbia. — Washington, Y. P. S. C. E. of Plymouth Cong. ch., for use of Rev. B. F. Ousley, 5 00

Missouri. — Cameron, Mrs. Hiram Smith, for work of Rev. J. D. Eaton, 25; Nichols, Emma J. Park's Sab. sch. class, for Okayama Orphan Asylum, 2, 27 00

Ohio. — Oberlin, Wm. M. Mead, for native preacher, care of Rev. J. D. Eaton, 50; Springfield, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. Geo. Albrecht, 30, 80 00

Illinois. — Chicago, Mrs. G. N. Boardman, for Boys' Sch., Cesarea, care of Dr. Farnsworth, 5; Deerfield, Friends, for work of Rev. T. W. Woodside, 5; Rockford, Mr. and Mrs. T. G. Pierpont, for student at Anatolia College, care of Rev. G. F. Herrick, 30, 40 00

Michigan. — Olivet, Mrs. A. M. Hills, in memory of Mrs. Alta A. Hills, for catechist, Madura, 40 00

Iowa. — Des Moines, North Park Sab. sch. and Mrs. D. M. Hartsough and sons, for Mihram Dalmedzian in Anatolia College, 25; Waverly, Y. P. S. C. E., for scholarship in do., 6, 31 00

Minneapolis. — Minnesota, Children of Park-ave. Cong. ch., for 2d ch., Ahmednagar, 25 00

Nebraska. — Crete, Mrs. K. Bates, for pupil, care of Rev. F. W. Bates, 25; Lincoln, Junior Y. P. S. C. E. of Plymouth Cong. ch., for use of Rev. F. W. Bates, 2.50; Omaha, Chinese Sab. sch., for work in Sun Ning, care of Rev. J. R. Taylor, 50, 77 50

MISSION WORK FOR WOMEN.

From Woman's Board of Missions.

Miss Ellen Carruth, Boston, *Treasurer.*

For Library Fund, care of Mrs. M. K. Edwards,	25 00	
For revision of Zulu Bible,	3 00	
For use of Miss Sarah Bell,	6 30	
For use of Rev. W. E. Fay,	62 89	
For work of Mrs. J. D. Eaton,	100 00	
For use of Miss C. H. Pratt,	10 00	
For pupil, care of Miss E. C. Wheeler,	3 00	
For two day-pupils, care of Miss Seymour,	4 00	
For buildings purchased by Mrs. R. M. Cole,	50 00	
For use of Mrs. G. C. Knapp,	18 00	
For Building in Bitlis for Woman's work,	704 00	
For do. in Moosh,	330 00	
For use of Mrs. F. M. Newell,	36 70	
For Andronike Vlaston, care of Rev. L. S. Crawford,	15 00	
For Kindergarten, care of Miss Laura Farnham,	120 00	
For work of Dr. M. P. Root,	66 50	
For furniture of house at Kodi Kanal,	30 00	
For scientific apparatus, care of Miss A. F. Webb,	20 00	
For John Huss Garden, care of Rev. Mr. Clark,	56 50	
For Girls' School, Kyōto,	36 55	
For use of Miss A. M. Colby,	18 00	
For Bible-woman, care of Miss E. J. Newton,	20 00	
For Training-school for Bible-women at Ahmednagar,	3,200 00	
For salary of Miss Parry, Cons'p'le,	440 00	
For Miss White's housekeeping expenses,	75 00	5,450 44

From Woman's Board of Missions of the Interior.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer.

For use of Mrs. R. M. Cole, Bitlis,	25 00	
For Beggars' School, Aintab,	28 00	
For Miss Leitch's school,	15 00	
For use of Miss Nutting,	2 00	70 00

From Woman's Board of Missions for the Pacific.

Mrs R. E. Cole, Oakland, California,

Treasurer.

For Mrs. Gulick's work in Spain,	5 00

From The Canada Congregational Woman's Board of Missions.

Mrs. Ella F. M. Williams, Montreal,

Treasurer.

For School in Niigata, Japan,	10 00
	7,845 54
Donations received in January,	58,501 84
Legacies " " "	35,036 70
	93,538 54

Total from September 1, 1892, to January 31, 1893: Donations, $215,899.67; Legacies, $68,329.71 = $284,229.38.

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

Maine. — Alfred, Cong. Sab. sch.	5 00	
Bangor, Rev. Geo. W. Field,	15 00	20 00
Massachusetts. — Boston, John N. Denison, part of 1,000, 100; Wm. O. Grover, part of 1,000, 400,	500 00	
Cambridge, North-ave. Sab. sch.	25 00	
Charlestown, Winthrop Church,	55 00	
Foxboro, Miss Annie L. Payson,	4 00	
Marlboro, Union Cong. Sab. sch.	10 00	
Southboro, Mrs. Andrew Bigelow, for scholarship,	50 00	644 00
New York. — Brooklyn, Mrs. Augusta Smith,	5 00	
	669 00	
Previously acknowledged,	70,401 47	
	71,070 47	

Joshua W. Davis, *Treasurer,*
Sears Building, Boston.

January 10, 1893.

For Young People.

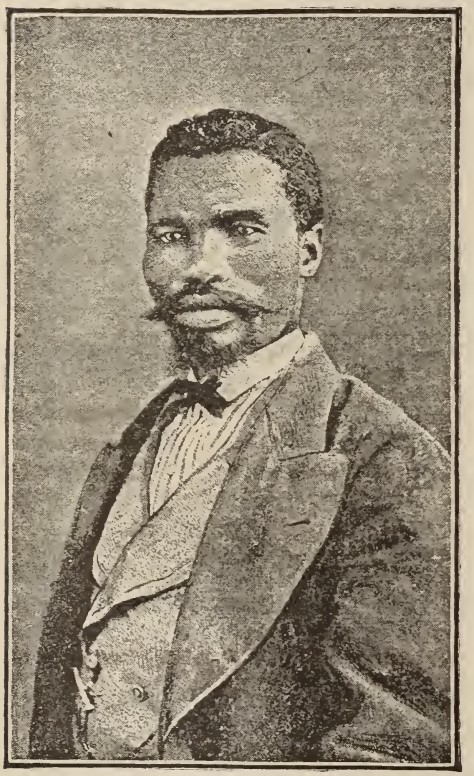
A KAFFIR EVANGELIST.

The history of exploration and missionary work in Africa abounds with accounts of brave and faithful natives who have been an honor to their race. Sometimes the African has been spoken of in disparaging terms by those who do not know him, as if he belonged to a feeble and unreliable race. But since Livingstone and Stanley and other noted explorers have traversed the great continent and have written in such enthusiastic terms of the fidelity and ability of their attendants, we hear less and less of these depreciating utterances. Missionaries in Africa have also borne testimony to the nobility and strength of character manifested by the natives to whom they have brought the gospel. With the stories of Chuma and Susi, of Africaner and Khama and James Dube before them, every one must admit that there are noble elements in the African race. Our missionaries in East and West Africa and in Zululand bear witness to the excellence of the native stock. Just now there comes to us the story of William Koyi, of Angoniland, a young man not well known and not in any way an extraordinary character, yet the brief account of his life will increase our faith in the African character and will render more hopeful the efforts that the Christian church is making for the evangelization of the black race. We therefore give the story of Koyi as we find it in the *Children's Record* of the Free Church of Scotland, with which missionary society he labored during the latter part of his life in Angoniland, on the west shore of Lake Nyasa. Koyi went forth from the Lovedale Missionary Institution, in South Africa, and died after his short service in Angoniland some six years ago. What follows is the story of his life as given in the *Children's Record*: —

There is a tribe among the Kaffirs known as the Gaikas, after the name of their chief. The territory in which they lived was named Kaffraria, the central town of which is King Williamstown. William Koyi belonged to this tribe, and was born during the war of 1846, between the Gaikas and the British. His parents were heathen.

The life of a little Kaffir boy is a very simple one. There are no schools to attend. Always a holiday; running about the hills, herding his father's stock; learning to use the knobkerrie, and to throw the assegai, so that when he is a man he may hunt game and fight his chief's battles; returning in the evening to milk the cows; to eat, and sleep till the next morning. William Koyi was enjoying such a life when, at the age of eleven, a peremptory command came from the great Kaffir chief Kreli that all the cattle were to be killed and eaten. A girl called Nongqause, daughter of one of the chief's counselors, had gone to draw water, and at the river saw fairies who told her they were in communication with the spirit world; that if the tribe would kill all their cattle and destroy their

granaries, there would appear on a certain day two blood-red suns in heaven, which would be the occasion of the rising from their graves of all the heroes of the race — the great and wise, and the friends and ancestors of each family who had died long ago. Myriads of cattle, more beautiful than any before seen or then existing, would issue from the earth; and great fields of waving corn, ripe and ready for eating, would in an instant spring into existence. But dreadful destruction would fall on all who disobeyed the spirits' commands. Accordingly the granaries were opened for infatuated waste, and herds of cattle were mercilessly destroyed. After all this had been done, the long-expected morn came. But there was no rising of ancestors, no cattle, nor grain; but instead, pangs of hunger and deadly starvation, from which there was no escape, faced them on all sides. Many thousands of Kaffirs died, and among them was William Koyi's father, in 1857.

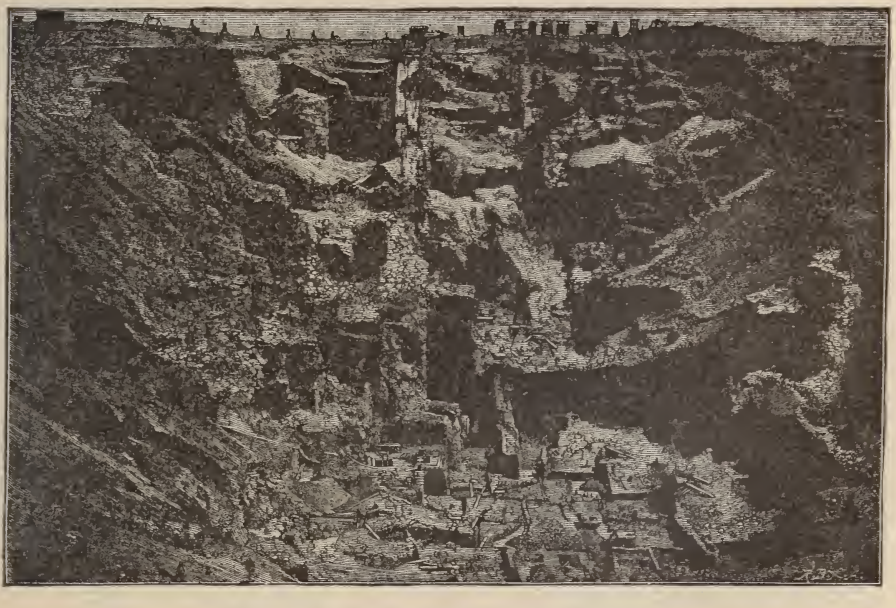


WILLIAM KOYI.

A new chapter in William's history now commenced by an escape from this tribal calamity, along with his mother and two sisters, to the Colony, to seek employment among the Dutch farmers, and his obtaining work there as wagon-leader. He continued at this for five years, when in 1862, on the death of his mother, who had meantime become a Christian, William removed to Uitenhage, near Port Elizabeth. He there engaged himself to a wool-washing establishment, where he stayed another five years, having in that time been promoted to the position of overseer of the native laborers. He then removed in 1867 to work in one of the largest merchant's stores in Port Elizabeth. Up to this time he had never attended school and now felt the need of education. He set himself to learn to read Kaffir at night-schools in order also to satisfy another desire, to know about Jesus Christ; for by this time (1869) he had become converted, and been admitted a member of the Wesleyan church in Port Elizabeth.

William Koyi came to Lovedale in 1871, and his case is one of the most remarkable results of Lovedale work. A stray leaf of a Kaffir newspaper published at Lovedale, the *Isigidimi Sama-Xosa*, or *Kaffir Express*, which he picked up and read during his dinner hour, was the first cause of his being directed to the place. On inquiry he found it was 150 miles distant. He then resolved to walk to it, and to seek admission; which he did, reaching Dr. Stewart's house

one afternoon, where he was kindly taken in, and as he had no money to support himself at school he was given work as groom and general servant to attend such classes as he was able for. He was very backward in his education — could only read Kaffir and scarcely a word of English. Erelong he came to regard Lovedale as his home, and in return to be regarded there as a humble but valuable worker, who could always be depended upon, needing no pushing to do his work or pressure to keep at it; always doing his best and making himself generally useful. By degrees he rose in the esteem of all, and latterly was appointed assistant overseer of the work companies of the native boarders.



DIAMOND MINE AT KIMBERLY, SOUTH AFRICA.

In 1876, when a call was made for native assistants to join the newly started Livingstonia Mission, William Koyi offered, along with thirteen others, to proceed thither. Of that number four were chosen. Two of these returned to South Africa, one on the ground of health; and the other two — the subject of this notice and Shadrach Mgunana — remained faithful to the end.

His services at Livingstonia are thus summarized by Dr. Stewart, of Lovedale, who "had good opportunities of knowing his worth, not merely in South Africa, but in journeys on foot in Central Africa, and in difficult positions on Lake Nyasa itself. His sound judgment and cool courage were as marked as his unselfish and generous disposition. Always ready and always willing at any hour of the day or the night for any duty or any emergency to which he might be called, he was a man on whom reliance could always be placed."

He introduced the plow in Angoniland in 1883. A present of one was sent him by the Lovedale Literary Society, of which he was a member. His early knowledge of working with oxen, learned on a Dutch farm years ago, stood him in good stead now in training oxen for tilling ground and for transport, the first ever thus used in Angoniland.

In 1882 he had revisited Lovedale for a short time to recruit his health, and married the second daughter of the late Rev. A. Van Rooyen, a native minister of the London Missionary Society, who also has since died.

On the fourth of June, 1886, William Koyi was released from service in the mission cause, and passed onward to his rest. Just a month before his death a general council of the Angoni tribe had been held to give their full consent to what William had for ten years patiently been waiting for — namely, the preaching of the gospel of Jesus Christ throughout the whole tribe; also, the full consent of the Angoni to the opening of schools for the teaching of their chil-

SCOTCH MISSION STATION NEAR LAKE NYASA.

dren. It is said that when the news of this decision of the Angoni tribe was told to William — then lying on his deathbed — he exclaimed, somewhat after the words of the just and devout Simeon recorded to us in Luke ii: "Now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation prepared for all this people." His own great desire, often expressed in letters to Lovedale, that a European missionary be sent to preside over the work in Angoniland, had likewise been fulfilled in the appointment of the Rev. Dr. Elmslie as head of the station and co-worker with the black evangelist. To the last was apparent in him that element of an attractive character — namely, the entire absence of self-esteem, which appeared when ten years before he volunteered in the public meeting at Lovedale for service in the mission in which he died. Then he gave utterance to these words: "I am willing to go in any way I can be useful, even as a hewer of wood or drawer of water."

DATE DUE

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